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BIOGRAPHY.

MEMOIR OF THE LATE MR. ROBERT SPENCE, OF YORK.

BY THE REV. A. E. FARRAR.

It is a subject of deep and unfeigned regret, that so many of the Fathers of our various Societies, men whose lives teemed with incident,—whose characters were pre-eminent exemplifications of divine grace,—and their history connected with the rise and progress of the great revival of religion in the last century, should have retired from the Church and the world to God, without leaving behind them those particulars of their experience which would have furnished, to the present generation of Methodists, the records of the first period of our existence as a Connexion. One such man was he, whose name stands at the head of these pages; but whose interesting story he has left to be compiled from observation and recollections, aided only by a very few documents which the partiality of friendship has preserved; for he could never be prevailed upon, probably for fear of being unawares betrayed to seek praise of men, to write much of himself. The principle must be approved; but the omission to which it necessarily gave rise in this case, has deprived the Church of a fund of edification and instruction.

Robert Spence was born at Stillington, near York, on the 8th of March, 1748, O. S. His father was a Blacksmith, and died when Robert was only about sixteen months old; leaving his mother, with the care of three children, in circumstances of great destitution. To the "sentimental" Sterne, who, at that time, with the Rectory of Sutton, held the living of Stillington, it is understood that Robert was indebted for the rudiments of a humble education. He certainly for some time filled a menial situation in the family of that eccentric clergyman; and from thence was recommended to a gentleman of rank in the neighbourhood, who took him into his stables, and in a few years made him his coachman: a post in which he continued until, by the attainment of religion, he appeared to forfeit, with the favour of his master, his prospects for life; and in consequence of suffering for righteousness' sake, was led into that line of providential movement which raised him from the

humble station of a servant in livery, to the rank of a respectable citizen. So true it is, that many of our greatest blessings take their rise in disappointments.

"At a very early period of my life," says he, in a small memorandum written upon his 64th birth-day, "the good SPIRIT of GOD was very evidently and sensibly at work with me. When about seven or eight years old, my heart at several times was divinely impressed. Under these sacred softenings I shed many tears, and made many resolves. These continued until I was about thirteen, when I went into a family where GOD was not known; and then I lost all: I broke through all restraint, and became outwardly wicked. About the age of fifteen and a half, I was powerfully awakened to a sense of my danger: soon afterwards I joined the Methodists, and became serious. On Easter Sunday, 1765, I received a sense of pardon. I then began to talk to all around me, and recommended religion with all my might. I was laughed at, and pronounced a madman. Some said, 'We shall see what he will be in two years:' about seven and forty have now elapsed since that period, and, having obtained help of GOD, I continue unto this day."

"The word of the LORD was precious in those days;" and had it been more frequently preached in its simplicity, the situation of our young friend appeared to have placed him out of its track. But, providentially, an elder brother had been introduced to the ministry of the Gospel by the Methodist Preachers, and became savingly acquainted with the truth as it is in JESUS: and to the instructions and warnings of this brother, principally conveyed by letter, for he was settled near Tadcaster, ROBERT owed, under GOD, his first powerful convictions. When he obtained mercy, he was attending a member of the family in which he served at one of the Churches in York; and while bearing her books behind her to the LORD'S table, the merit of his dying SAVIOUR was powerfully applied to his soul,—the LORD was "made known to him in the breaking of the bread." Another young man, at that time also in livery, (our late valuable friend, GEORGE CLARKE, of Whitby,) was soon afterwards awakened under the ministry of MR. MURLIN, and, becoming ROBERT'S companion, he "strengthened his hands in GOD." He presently found the need of every assistance; for his Methodism alienated from him the affections of the family with whom he resided, and lost him his place: and when he subsequently applied for different similar situations, though his good character proved a ready introduction to his applications, yet as he made it a point of conscience to state, before a final agreement, his religious profession, he as uniformly ultimately failed. *Our* christian denomination was, at that period, associated with every thing monstrous. This, though extremely painful at the time, he lived to perceive to be gracious prevention; for had he succeeded in his wishes, he had probably been shut out from that path of success which afterwards opened to him;

and the snares attendant upon servitude in opulent families, might have withdrawn him from devotedness to his divine Redeemer.

The most striking instances of the care of a particular Providence are furnished in the history of individuals. That the world is not abandoned to the sport of a blind chance, or governed by a mere mechanical agency, but by the immediate and constant interposition of the Divine Being, and that his peculiar attentions are devoted to his own people, are truths supported by powerful evidence. It is but trifling, to object our comparative insignificancy; for when we consider the divine ubiquity, that "He filleth all in all," no object can be considered too minute for his attention: and He can with the same ease superintend "the excursions of an Archangel and the flutterings of a bee;" wheel the planets on their orbits, and direct the smallest corpuscle of blood that flits through the minutest vein of the most insignificant animalcule. And though many of his proceedings are deeply mysterious, their reference to an ultimate purpose, and reservation to a future explanation, silence doubts, and impose the most implicit resignation. "What I do thou knowest not now, but thou shalt know hereafter." Enough, however, is now known, to warrant the fullest assurance, that, though "clouds and darkness are round about Him, justice and judgment are the habitation of his throne." "I will bring the blind by a way that they know not: I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight;" is a promise descriptive of many of his dealings with his servants; and which, in the case of our deceased friend, was literally accomplished.

In the discouraging circumstances to which we have referred, he turned his attention to Book-binding; and his brother John, already mentioned, (and who, himself, afterwards became a respectable Ironmonger, and useful Local Preacher in Hull,) paid a small gratuity to a person in York to instruct him. This man, soon after the close of Robert's engagement to him, removed to London, and began business in the sale of old and second-hand Books; and informed Robert, in whose welfare he seems to have taken considerable interest, that the concern was likely to prove a profitable speculation; and that, if he would make an attempt in the same line in York, he would send him a small quantity of books to enable him to commence. These were carried on a market day in a clothes' basket, and sold in the street. From such humble beginnings did Mr. Spence rise to eminence as a Bookseller! About the same time, a Mr. Hall, who had noticed his industry, and possessed confidence on his integrity, advanced him, as a loan, the sum of ten pounds,—one of the most unexpected and opportune favours he ever received; and which, under God, laid the basis of all his future prosperity. The providential history of Mr. Spence is the more particularly noticed, because he himself delighted to dwell upon the goodness of

GOD displayed in it; and because it stands intimately connected with his conduct and usefulness as a Christian. The circumstances in which we are placed develop our character, and furnish many of the trials and comforts which enter into the details of our experience.

Nearly twenty years elapsed from his conversion to GOD, during which time he was made a Class-Leader and Local Preacher in the Methodist Society, before, to employ his own language, he "saw the way of faith more perfectly." This was in the year 1784, when York was favoured with the ministerial labours of the late REV. ALEXANDER MATHER. Christian Holiness was the favourite theme of this excellent Minister; and to his preaching, MR. SPENCE attributed a greater conviction of its necessity, and belief of its attainableness. During a period of solemn impression upon this subject, "I seized," says he, in a letter to the brother before-named, "the first opportunity of retiring into secret with the LORD. I there found a hearty giving up of myself to GOD, wishing him to take the entire government of me; and in this exercise I found much comfort: but it still remained to be made evident to me that GOD had accepted of my poor offer."

In some perplexity on this point he went to the Preacher's house. MR. MATHER was on his Circuit: but MRS. MATHER, a plain woman of considerable scriptural information, became to him another PRISCILLA; and here he learned to claim the promise as his own, and expect the evidence in believing. Afraid of mistake he artlessly interrogated, "Is this Methodism?" It was replied, "It is *old* Methodism,—*proved* Methodism."

"I was pleased," says he, "with what was said; because I found that, if this was true, the blessing was within my reach; for I knew I had power to believe, provided I could be scripturally convinced it was my duty to do so. In returning home I pondered upon what I had heard, upon what I felt, and upon what I could recollect of GOD's revealed will to persons in such a state. It appeared to me that CHRIST was then graciously offering himself to me in all his offices. In consequence of this pleasing view, this farther light from heaven, I was led again to make an offering of my whole self to GOD. I then saw such a suitableness, such a sweetness, such a fulness in the Sinner's FRIEND, as led me to an accepting or closing in with him; believing that from that hour he would give me power to lose my will in his will; that he would be my indwelling GOD, the hallower of my heart, and my eternal All. The triune GOD was then pleased to bless me with a very peculiar sense of his presence, which made it quite satisfactory to me that he would give me victory over self and sin, and that my gracious SAVIOUR would be to me all I had taken him for."

Thus did he become a partaker of the blessing of entire sanctification; which, implying the existence of ignorance and mistake, includes the de-

struction of indwelling sin, and enables its possessor to love GOD with all his heart, and his neighbour as himself; and by the possession of which, through a continued act of faith, the remaining forty years of his christian life were elevated so much above the ordinary standard of christian profession. The influence of this blessing was evident in MR. SPENCE, in the greater softness and amenity it gave to a naturally irritable and abrupt temper; in a superior spirituality of mind; and a direct and immediate access to, and union with GOD, into which he seemed to have the power of readily drawing others. In this same letter he adds,—

"From that time to this, my faith has been variously exercised. At one time I was very much tempted to give up this confidence; in my distress I cried to the SAVIOUR, as having spilt his precious blood for me; when I was strengthened by those words occurring to my mind; 'I have prayed for thee, that thy faith fail not:' as this blessing was received, so is it kept. I find it necessary daily to renew my covenant with GOD, by freely giving myself to, and heartily accepting of, him, as at the beginning. Thus, 'fighting the good fight of faith,' my soul, through infinite mercy, is preserved in life. That this is no deception I am satisfied, because it brings CHRIST so fully into the soul, raises the affections so completely to heaven, and excites to so much practical purity.

"And as the blessing was received by faith, so I conclude it might have been received sooner; as it cannot be doubted that GOD was as willing to give himself to me some years before, as on that night on which he taught me thus to accept him. When a soul is brought to feel its want of this blessing, and is made willing to part with sin, nothing need hinder it from entering fully into life. What can hinder, but a doubt whether the LORD means what he says? 'Why is it that ye have not faith?'

"Perhaps you will be surprised when I tell you, that my poor afflicted, but resigned and happy, wife, has received the blessing. Till within a few months, she utterly disbelieved the doctrine; but about three months ago, she was stirred up to seek it, and cried mightily to GOD until he heard her prayer, and said, 'Be it unto thee even as thou wilt.' The perfect understanding she has in this kind of experience, with the sweet change which evidently appears in her, leave not the smallest room to doubt the reality of the work."

His views of this privilege, which were strictly Wesleyan, I feel happy to be able to explain, a little more at large, and chiefly in his own words. I transcribe from some recollections of a favourite Sermon of his on 1 Thess. v. 23, 24. Sanctification he explains, with allusion to the use of the word in the Old Testament, to signify, "being separated to holy purposes by purification;" he defines it, "the being saved from every temper contrary to love, and every desire contrary to the will of GOD;" and represents it as evinced "by an ability to depend wholly and constantly upon GOD, to 'rejoice evermore, pray without ceas-

ing, and in every thing give thanks.'" As to the mode of its attainment, he observes, "there must be a firm belief of the doctrine, with at least some proper views of it, and a hearty conviction that we stand in need of it. We must remember, it is the work of God; which will prevent us from thinking it impossible: we must seek it in the appointed means, and receive it upon God's own terms; we must also be willing to give all up for it, and not only so, but to venture for all: one of which is equally necessary as the other. To retain it,—'As ye have received Christ Jesus the Lord, so walk in him.' Having given up all into the hands of God, let it remain there. And not only never resume what you have deposited, but continue to believe; for if your faith waver, your love and obedience will fall short of the proper standard. But you must also labour for more. If you continue to believe, new light will shine, fresh power be communicated, which you must faithfully improve, aiming at all the mind which was in Christ Jesus." Another part of the subject respects some of the ways in which it is lost. "Some part with it," he remarks, "because it does not exactly correspond with the notions they had previously entertained of it. They supposed they should be vigorous, strong, and active; and, perhaps, instead of this, they find themselves weaker and more dependant than ever they did in their lives: they supposed that they should not be again assaulted with temptations to evil, or that it should not come nigh them; instead of which they find themselves more harassed than ever. Some lose it for want of avowing it in proper times and places. Mr. Fletcher said, he lost it twice in this way. Some persons lose it through ignorance of Satan's devices. We may be tempted to evil so violently, that the temptation may appear sin, and thus cast away our confidence. But what," he asks, "if through ignorance, or mistake, or temptation, a man should be overtaken in a fault? In this case," says he, "own it; give it its proper name; but 'at the same time sink reproved, and rise encouraged.' 'If any man sin, we have an Advocate with the Father.'"

(*To be concluded in our next.*)

MEMOIR OF MISS ELIZABETH WOOD,

Of Bradford, Yorkshire:

BY HER SISTER.

Elizabeth Wood was born December 6, 1795. From her childhood she was remarkably active. Her natural disposition was gay and cheerful; her manners were free and open: in her attachments, she was sincere, but volatile; her feelings were acute, and her temper was irritable: she was sometimes rather overbearing, and was tenacious of what she considered to be her rights. In one of her early papers she says, "My

natural disposition is my greatest trial. I think I have one of the most irregular dispositions that ever lodged in a human breast."

On the 16th of April, in the year 1811, it pleased Divine Providence to deprive her of a kind and affectionate mother, who, after having obtained "the pearl of great price," died rejoicing in God her Saviour. She left seven children to lament her loss, of whom Elizabeth was the eldest, and she was but a little more than fifteen years old.

The family were accustomed regularly to attend the Methodist Chapel; but no particular impression had been made on the mind of Elizabeth: she indulged herself in card-playing, and other vain amusements. The Methodist Preachers, who occasionally visited the family, sometimes favoured the children with notes of admittance to the Love-feasts. But on the 29th of December, 1811, it was with some difficulty that the subject of this Memoir, and a younger sister, obtained admission into a meeting of that description. Her feelings on this occasion she thus describes:—"As soon as the service commenced, my heart began to melt: I cannot express what I felt: I wept bitterly. One person who spoke, concluded with these words; 'I hope to be such a one as the Lord will accept when he makes up his jewels.' I thought, Well, if I am not such a one, too, I shall be lost. I thought I was lost, and that there was no hope for me." From that time her convictions of sin increased, and she sought the Lord, with many tears, till the 18th of February, 1812, and then the burden of her guilt was removed, and she was enabled to say,—

> "My God is reconcil'd,
> His pardoning voice I hear;
> He owns me for his child,
> I can no longer fear."

This entire change of principle was accompanied by a corresponding change of conduct. She laid aside every forbidden thing, and was so fearful of doing wrong, that she often gave up her own judgment rather than act contrary to the opinion of those whom she thought more pious than herself. Those who feared God were her companions; and the duties which tended to the glory of God, and to the furtherance of her salvation, she performed with diligence and regularity. She was an active Teacher in the Sunday-School, and devoted much of her time to visiting the sick and poor at their own habitations. She became a collector for the Missions, and frequently assisted in the Prayer-meetings, and continued thus actively and usefully engaged for several years. Her health beginning to decline, she was indulged with long visits from home; during which she had not much intercourse with religious persons, nor many opportunities of attending the means of grace: and hence her attachment to the Methodist Society was much lessened; her natural gaiety prevailed; and although she neither left the Society, nor totally lost her reli-

gious feelings, yet she lived to herself, and not exclusively to the glory of GOD. In one of her papers she writes as follows:—"A year has elapsed since I wrote on the subject of my religious experience: it has, indeed, been a year of conflict and trials from various quarters. The LORD has caused me again to pass through much bodily pain, and His hand is still upon me: O that I may come forth, in due time, like gold seven times purified! I have been called into a barren place, much exposed to the company of the world, and almost entirely deprived of the means of grace. My soul is brought low; I am become like Samson when shorn of his strength. I dared not to be singular, and I have followed too much the maxims of the present age."

In the latter part of the year 1819, she received a letter of affectionate remonstrance from a friend, which very much affected her, and which caused her to examine herself very closely. She said to her friend some time after, "Your letter made me very angry: I could not but acknowledge the truth of your remarks; but I was ashamed and grieved to be the subject of them. I am unhappy in my present state; to will is present with me; but I feel no power to act, as I once did." In the month of June, 1820, she went to reside with her sister, who was settled in Huddersfield. MR. STORRY was then stationed in that Circuit. In the early part of her Christian life, his ministry had been very beneficial to her, and again he encouraged her to use her talents to the glory of GOD. The first time that she had an opportunity of conversing with him, was at a Class-meeting, when he renewed the quarterly tickets, and when he affectionately exhorted her to come again to the atoning blood, that makes the wounded whole. He recommended her to the special care of her Class-Leader, saying, "I recollect the time when she was as simple as a little child, and as happy as an angel." The energies of her mind were roused, and she determined to regain what she had lost. She ever after considered MR. S. as one of her best friends; and frequently consulted him in any difficulty that occurred.

In a letter to a friend she gives the following account of her experience: "The last time I had the pleasure of seeing you was at Blackpool: you would then perceive that I had lost my simplicity, and conformed to the world: the fine gold had become dim. But I bless GOD, that it pleased him to place me at Huddersfield, where I have had the privilege of sitting under MR. STORRY'S ministry. I was often quite miserable; especially under the word. I have sometimes felt, as it were, in an agony; and I have thought if any thing could make an angel weep, it would be a gay, trifling Methodist: but glory be to GOD, I have returned to my FATHER'S house. It is almost six months since I made a full surrender of myself to GOD. How great is his loving-kindness and tender mercy! I have now daily peace, and constant access to Him. I feel as if I had begun to live for eternity: I sit under the word with

solemn delight; and in some of our Prayer-meetings, I feel as if I had already entered the threshold of glory."

She was now ready for every good work; and what her hand found to do, she did it with all her might. She took much pleasure in distributing Tracts, and often gave a word of advice to the receivers of them. To the Juvenile Missionary Society she devoted much of her time and influence, and laboured assiduously both as Secretary and Collector. She obtained, in one year, forty subscribers by her own personal solicitation; and while under her care, the Society prospered greatly. In the Prayer-meetings she frequently assisted. At Bradley-Mills she was very useful. The little Society there were gathered by her; and although it was two miles from her residence, she regularly attended the Prayer-meetings in that place once a week.

There was another duty, in which she took a particular delight, and for which she was admirably qualified; that of visiting the sick. To the cottages of the poor she was always welcome, and her agreeable manners secured for her a kind reception, even into the apartments of those who are not very easy of access. She frequently went uninvited; and when sent for to visit the sick, she never declined, whatever might be the disorder, or the circumstances, of the afflicted. This was sometimes a cross; but she took it up. Her visits were oft repeated; generally every day, or every second day. She usually went alone; because she knew the sick cannot bear much company; and because she could speak to them with greater freedom. It was said by one Lady, whom she had visited for eighteen months, that Miss Wood differed from her other serious friends: for they sometimes came to amuse and divert her mind; but Miss Wood always came to instruct and to pray. She had, in general, great power in prayer; her manner was fervent, forcible, and impressive. She had a great variety of expression, and could continue her supplications to a considerable length, without fatiguing the feelings or the attention of those who were present.

Her attachment to the means of grace, both public and private, was remarkably great: trifling things did not prevent her attendance; and when no longer able to go to the chapel, she sat near the window, as long as she could, to see the people going to, and returning from, the house of God. She loved the Bible as her chief treasure, and studied its contents with great delight. During her illness, her sister was often surprised to hear with what accuracy she could point out any chapter, the subject of which she wanted to hear read. She was very fond of the Psalms, and told a friend she thought she had read them twenty times over in the last four years.

She was eminently of a forgiving spirit. Few could use the prayer, "Forgive us our trespasses, as we forgive them that trespass against us," with more certainty of a peaceful answer.

Some of her friends, who saw that her health was suffering greatly, in consequence of her unabated labours, said much to her on the necessity of being less diligent, lest her career should be short. "You can judge for yourselves," she would reply, "but you cannot judge for me: that which would satisfy me to others, would not satisfy my own conscience." It was not a matter of concern with her, how long she should live; but how much she should do: and it excited the surprise of some, to witness her exertions for the good of mankind. After her plans were laid, no time was lost; while others were merely considering, she was doing her part.

The last account of her experience, written by herself, is dated January 1, 1823, and is as follows:—"Within the last half hour, I have solemnly entered upon a new year. God only knows, whether I shall finish it in time or in eternity. My affections have not been so lively, while I have been giving myself to God, as on some other occasions; but the language of my heart is, My body, and my soul, and all my powers, shall be the Lord's, and His alone. According to the Mosaic Law, the sacrifices were to be *slain;* under the Gospel Dispensation, we are earnestly besought, to present our bodies and our souls *a living sacrifice.* I feel a strong desire to enter fully into the spirit of this solemn charge. I trust the Lord has given me to see an absolute necessity of surrendering my all to Him; and of becoming His alone. I hope I shall not rest, till the work of sanctification be fully wrought; and I can say, that God has the entire possession of my heart."

A few days after this was written, Miss Wood was unexpectedly called to attend the death-bed of her sister Ann; who had gone from home for the benefit of her health; and who languished, till the 16th of February, and then died in peace. For six weeks she attended her dying sister with the greatest solicitude, ministering those consolations which her circumstances required. While Miss Wood was with her sister, she was confined to a room, kept at an equal temperature, and, not being fully aware of the consequence which might be produced by a change to a colder atmosphere, she paid little attention to that particular; and hence a cough, which had come on in the early part of winter, increased daily, and other symptoms of consumption appeared. The means resorted to were useful in checking its progress; but,

"What remains when hope is fled?"

There was no prospect of any thing but dissolution. Still in her heart there was a lingering wish to live: And where indeed does it not linger, even after all rational ground for hope has vanished? On this subject she wrote to a friend as follows:—If I die, I shall gain an early rest; if I live, it shall be to speak Jehovah's praise. If I die, my sun will go down at noon-day; if I live I long incessantly to be useful to the souls of others.

Indeed, I have dwelt upon this point so much, that it seems to amount to an ardent passion, which has made me suspect my heart of wishing to live for fame. It cannot be for wealth that I wish to live; for I have no possessions. It cannot be attachment to situation; for I have no cottage in this wilderness. O, no! it is something else, that has cost me such a struggle as I can never explain. I have thought of MR. DAY, MR. SARGENT, MR. LLOYD, and many others, who have been called to close a career, at once shining and useful. Cut off in the midst of their brightest hopes, surrounded by all that this world has to give; yet we have to say, Where are they? Why should I, who am so insignificant, wish to live? I believe this feeling has been as much to me as the leaving of a large family to others; and to subdue it will require much both of grace and suffering."

Her labours of love were now finished; but she had yet much to suffer. Her afflictions were long-continued, constant, and various. Her weakness was great: during four months she had a perpetual blister on her throat, and suffered much from the internal inflammation; but her sufferings from long and harassing attacks of hiccup, and tic douloreux in her arm, rendered her existence, for many months, one of most complicated and uncommon suffering; but she often acknowledged, in this severe chastisement, her heavenly FATHER'S wisdom and love, saying, "Although there are morbid phenomena which I cannot understand, and seem to baffle all human explanation, yet, what I know not *now*, I may know *hereafter;* at any rate, there is a moral and spiritual effect which I am able to understand; and that is, an entire and complete weaning from the love of life, and an earnest desire to depart." In her numerous conversations with her medical attendant, her observations and inquiries respecting many phenomena of health and disease, especially those relevant to her own particular case, were marked by great strength of mind, and original and bold conception; and she often took occasion to observe, that one class of the joys of the future state would be, the joy of knowledge; so that those apparent obscurities and mysteries which baffled the wisest would then be easily and delightfully explained.

Through her illness, her mind was indeed divinely supported. Hers was the calm of an unvarying confidence; a certainty not assailed by doubts. Her sufferings of body, and little changes that occurred, often caused her to mourn and grieve; but of her assurance, nothing robbed her: having believed, she had peace; and having continued to believe, she had joy. By grace she was saved, through faith, not of works. The crown of her rejoicing was, that JESUS CHRIST had become the LORD her righteousness; and to Him she gave the glory of his grace.

On the morning of the 24th of December, she was much worse, and evidently on the borders of the eternal world. She had passed a night of suffering and anguish, having been raised from her dying pillow every

two or three minutes, during many hours. As soon as it was light, she wished to see her medical attendant, whose strenuous exertions to lessen the sum of her afflictions had often availed. He was accordingly sent for; and she told her sister to ask him particularly, how long he thought she would live. Her warfare was now almost accomplished: relief could not be afforded. She took an affecting farewell of the Doctor, and desired him to offer up his petitions for her. After he was gone, she asked what he had said? and on being told that she might live two or three hours, but that it was probable she would die much sooner, she said, "Praise the LORD! I have no doubts." The morning of eternal day now dawned upon her; Jerusalem, the holy city, was in sight; and she was wishful to depart. The seal of death had apparently fixed every feature; but her countenance was animated with a sweet smile, that gave to her face, though worn with every expression of pain, an unearthly loveliness. The difficulty of breathing returned; she called for her sister, who asked if she had any thing particular to say? To which she answered, "No; only to tell you that I am going to my eternal rest." In a short time she ceased to breathe. She died Dec. 24, 1823, aged twenty-eight years and eighteen days.

DIVINITY.

THE AFFLICTIONS OF JOB: A SERMON:

BY THE REV. JOSEPH BURGESS.

JOB i. 6—12.

"Now there was a day when the sons of GOD came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth GOD and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear GOD for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD."

THE information contained in these verses has excited in the minds of many persons a considerable degree of astonishment; and were we encouraged to indulge our curiosity, we should perhaps inquire, Where was

this glorious assembly held? How did Satan gain admission? And how could the high and lofty One, who inhabiteth eternity, stoop to converse with that infernal apostate? It is not improbable, that the explication of this, and of some other parts of Scripture, is reserved for that period, when, raised above the obscurity of our present state, we shall "see face to face, and know even as we are known." A transaction not dissimilar is recorded in the last chapter of the first Book of Kings; where it is said, that a lying spirit appeared among the host of heaven, and stood before the LORD. But we, who are only in the first stage of our existence, and "see through a glass darkly," cannot form any adequate ideas of these invisible realities: to us they are incomprehensible. It is sufficient to know, that in the spiritual world there are two opposing powers, one engaged in the salvation, the other in the destruction of men; and lest we should be terrified in the contemplation of such an awful truth, we are divinely assured, that "HE who is for us is" infinitely "greater than all who are against us." From repeated experience we know, that the nearest access to GOD, which we can have in this world, does not exclude the Enemy, nor prevent his diabolical endeavours to discompose our minds, and render our devotion unacceptable to the ALMIGHTY, and unprofitable to ourselves. Thus, when JOSHUA the High Priest stood before the angel of the LORD, Satan stood at his right hand to resist him. (Zech. iii. 1.)

The restless disposition of this fallen Spirit appears from his own acknowledgment. The LORD said, Whence comest thou? Then Satan answered, "From going to and fro in the earth, and from walking up and down in it." His enmity against GOD and man, he endeavoured to conceal; but in the inspired volume, which affords us every necessary warning, we are informed, that the rebellion of him and his impious associates disinherited them of those blissful mansions in which the Creator had placed them. Discontented and ambitious, they in effect said, "We will exalt our throne above the stars of GOD; we will be like the Most High." But GOD spared not these rebellious angels: he cast them down to hell; and delivered them into chains of darkness, to be reserved unto judgment.

The prince of these legions, in the exercise of his dominion, is actuated by that desire; "Evil, be thou my good!" Yea, he "walketh about as a roaring lion seeking whom he may devour." The man principally brought to view in this instructive history is JOB; whose character has been variously represented; some saying he is a good man, while others have hesitated, and then expressed a doubt. The voice of a vast majority favours the former expression; a few only have insinuated that he was impatient under his sufferings, contemptuous towards his friends, and presumptuous towards his Maker. That the imperfections of fallen humanity appear in his words, cannot be denied: the sacred page does not

conceal them. But if we consider the various and almost unparalleled trials with which he was visited, and his resignation in the endurance of them, the voice of censure will subside; and if we recollect the testimony which the Searcher of hearts bears to the excellence of his character, we shall be disposed to say of JOB, and with much more propriety, what SENECA did of CATO, "Behold a sight worthy of GOD; to which, intent upon his own work, he may look,—a virtuous man composed in adversity!" His superior piety is recorded by GOD himself: for he said to Satan, "Hast thou considered my servant JOB, that there is none like him in the earth, a perfect and an upright man, one that feareth GOD and escheweth evil?"

Were we, unauthorized by Scripture, to suggest, that the Divine Being conversed with Satan, or were we to offer a conjecture respecting the subject or manner of conversation, we should expose ourselves to the imputation of temerity; but as the Scripture conveys this remarkable information relative to JOB, who, at the same time, was the object of Satan's malice and of the divine protection, it is not unnatural to suppose that the ALMIGHTY would thus address the arch-fiend: 'Thy wanderings to and fro in the earth are not merely an effort to divert thy thoughts from the hell of sin and misery which burns in thy own breast; but thou goest about to counteract my work, to destroy by force, or deceive by subtlety, my favourite creature, man; and thy present designs are particularly directed to the ruin of my servant JOB. But hast thou considered him, his perfect and upright deportment, his reverential regard for me, and his utter abhorrence of evil? Or canst thou suppose that he will yield to thy seductions, or that I will abandon to thy tyranny a man who relies upon my protection, and lives to my glory?' 'No,' answers Satan, 'that be far from thee: shall not the JUDGE of all the earth do right? If he served thee from pure disinterested love, thou wouldst never leave him, thou wouldst never forsake him. But doth JOB serve GOD for nought? No; thou hast made a hedge about him, and about his house, and about all that he hath on every side. Thou hast blessed the works of his hands, and his substance is increased in the land. But withdraw thy bounty and protection, and thou wilt see that he serves not thee, but thy gifts; yea, put forth thy hand now, and touch all that he hath, and he will curse thee to thy face.' O why did not the OMNIPOTENT drive the Accuser to his infernal abode for this foul aspersion? Why did he not shield his faithful servant from the fiery darts which the powers of hell were then preparing? Why? Because he was determined to permit the exposure of Satan's devices, and then to confound them; he was determined, by this permission, to instruct and encourage future generations, and to promote the eternal interest of JOB: therefore the LORD said unto Satan, "Behold, all that he hath is in thy power, only upon himself put not forth thy hand." So Satan went forth from the presence of the LORD. The permission

granted him was extensive; and, having numerous servants under his control, and, in the present instance, the elements also of fire and wind, he proceeded to the work of devastation and death. The Sabeans and Chaldeans went forth, slew the servants of JOB with the edge of the sword, and took away his oxen, asses, and camels. The messengers who related these tidings were soon succeeded by others, who informed JOB, that the fire of GOD had fallen from heaven, and consumed his sheep and servants.

That robbers should despoil him of his property, when Satan presented an opportunity, was what he might naturally expect; but that the fire of GOD should concur in reducing him to a state of extreme indigence, was a dispensation which for the moment must have appeared awfully mysterious. Scarcely had he time to reflect on these calamities, or to solicit divine help, when another messenger informed him, that his seven sons and three daughters, who had been enjoying a social repast in the house of their eldest brother, were all killed by the sudden fall of the house; occasioned by a great wind, which, coming from the wilderness, blew against the four corners, and caused it to fall.

"The LORD loveth," and therefore "trieth, the righteous:" A truth respecting which we should never doubt, when we cannot avoid the recollection, that the best men who ever lived were not exempted from trials; and that "the Captain of our salvation was made perfect through sufferings." Considering also, that we dwell among men, before whose eyes the fear of GOD is not, and in whose mind there is a principle of enmity in constant operation against GOD and goodness,—men whose affections are so inordinately set upon things beneath, that if they cannot procure them by honest means, they will resort to robbery and murder; when we consider also, that we are surrounded and pervaded by an invisible world, in which the prince of the power of the air, when Heaven permits, has an astonishingly great and extensive influence;—we see that man, in his fallen state, is as necessarily "born to trouble as the sparks fly upward." JOB, therefore, under the impression of these or similar truths, and upheld by the power of the ALMIGHTY, arose, rent his mantle, shaved his head, fell down upon the ground, then worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

If JOB had cause to believe that his children were unholy persons, when this awful visitation instantaneously placed them before the tribunal of a righteous Judge, his feelings as a pious, affectionate father must have been distressing beyond expression; but the circumstances of the history convey a contrary idea of their character. JOB, as a perfect and upright man, could not neglect the salvation of his family. The religious instructions frequently impressed on their minds, and daily exemplified before their eyes in his own irreproachable deportment, accompanied also by ceaseless intercessions with GOD in their behalf, could not fail to produce salutary

effects. No; it is the word of the LORD which declares, "Train up a child in the way he should go; and when he is old he will not depart from it."

When the days of their feasting were over, (perhaps annually observed to commemorate their nativity,) JOB sent and sanctified them. He rose up early in the morning, and offered burnt-offerings according to the number of them all: for JOB said, It may be that my sons have sinned, and cursed God in their hearts. Thus did JOB continually. (The Septuagint conveys a sentiment more consistent with the history: Job i. 5: Ελεγε γαρ Ιωβ, Μη ποτε οι υἱοι μου εν τῃ διανοιᾳ αυτων κακα ενενοησαν προς Θεον. For JOB said, Lest my sons in their mind have conceived evil against GOD.) His apprehension, that they had indulged thoughts offensive to the Divine Being, applies only to the celebration of their birth-days in former years; and not to that one which proved to be the day of their death. For as the Almighty permitted the Prince of the power of the air not only to consume JOB's servants and sheep by the aërial fire, but also to destroy the natural lives of his children by raising a preternatural wind, we may confidently conclude, that he would not suffer ten immortal souls, the posterity of a righteous man, and brought up in the fear of the LORD, thus to be summoned to his bar without previously impressing their minds with solemn presentiments,—presentiments which doubtless would tend to introduce religious conversation and pious ejaculations, calculated, in addition to their former piety, to prepare them for the awful catastophe which was soon to terminate their probation, and fix them in an eternal state. Was it not a hope of this kind, accompanied with a prospect of meeting them in glory, which enabled their father to say, "The LORD gave, and the LORD hath taken away; blessed be the name of the Lord."

Satan now, finding that all his efforts had hitherto proved insufficient to withdraw JOB from his allegiance to Heaven, was determined to make another attempt to ruin him. Therefore, when the sons of God again came to present themselves before the LORD, Satan also came, when the LORD, repeating his former interrogations, in effect said, 'Malicious fiend, hast thou, by all thy cruel stratagems, been able to seduce my servant JOB, or diminish his attachment to me? Thou seest that he still holdeth fast his integrity; although thou movedst me against him to destroy him without cause.' Apollyon in his answer would suggest, 'JOB, it is true, has lost his property and children, but his life and health are preserved; and will not a man give all that he hath for his life? Under thy providential care he may again accumulate wealth, and be blessed with children; and doubtless it is such an expectation that still induces him to profess an attachment to thee: but only put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.' "Then said the LORD, Behold, he is in thy hand; but save his life." The divine permission being thus extended, Satan went from the presence of the

LORD, and smote JOB with sore boils, from the soles of his feet to the crown of his head. In this state of abandonment, mental anguish, and bodily disease, he naturally looked to his wife for sympathetic and conjugal affection: but here also he was disappointed; for Satan so operated upon her mind, that she reiterated his own words, and actually advised her husband to do what Satan had falsely predicted. "Dost thou still retain thy integrity? Curse GOD, and die."

The various situations and circumstances in which men are placed, the incessant revolutions also which occur in them and in the human mind, render it impossible to find a sufficient variety of words precisely adapted to every occurrence; consequently, in the application and acceptation of words there must be a great diversity. There can be little doubt, therefore, that the persons who translated the Old Testament into English, were induced, from this consideration, to render the verb ברך, to *curse*, (and not to *bless*, which is the usual translation,) in order to adapt the expression to the circumstances, in the narration of which it appeared. We perceive that JOB and Satan used the same word with very different intentions; the one to express his fears lest his children, when feasting together, had departed from their wonted reverence for the Divine Being, if not in word, yet in thought; the other, with an intention to malign the character of a good man, and to incense the Father of Mercies against him. While, therefore, it is natural and necessary to take the English translation in a sense the least unfavourable, when the word is uttered by JOB, it is unquestionably obvious that when expressed by Satan, it cannot appear to us in a sense too malignant. And even when we read that JOB's wife used the same expression as Satan, we ought not to be surprised; because such language is perfectly congenial with a mind not subdued by grace, but irritated by the loss of property, and under the immediate influence of Satan. What are the sentiments of an ungodly, earthly-minded man, when he sees his corn cut down, and lying for successive weeks under torrents of rain? Does he say, "It is the LORD: let him do what seemeth him good?" No. If in such instances the thoughts of many hearts were revealed, expressions would issue forth similar to that of a Negro in the West Indies. A Missionary asked him, "What do you do when you catch fish?" He answered, "I bless GOD." "When you catch none, what do you do?" "I curse GOD." That human depravity is capable of such blasphemy, is a truth which the Scriptures do not conceal. In reference to the wicked, ISAIAH says, (chap. viii. 21,) "When they shall be hungry, they shall fret themselves, and curse their King and their GOD." And that JOB's wife, in the moment of more than ordinary satanic influence, was not incapable of giving such advice, may be inferred from the spirit of impiety and disaffection which she manifested towards an affectionate, afflicted husband. "My breath," said he, "is strange to my wife, though I entreated for the children's sake of my own body." (Chap. xix. 17.)

That JOB's three friends, as well as his wife, were influenced by the father of lies is undeniably evident: for when they had heard of his calamities, they made an appointment together, to come and mourn with him. Their grief was not only sincere, but remarkably poignant. They beheld their venerable friend, who had been the greatest man in the East, reduced to poverty; deprived of his beloved children by an awful death; afflicted from head to foot with a sore disease: they saw him sitting among the ashes, and scraping himself with a potsherd: a circumstance which certainly indicated the uncommon inattention and disaffection of his wife, and is a further corroborative proof of her alienation from him. They beheld his sad reverse of fortune; his accumulated woes; then "lifted up their voice and wept: they rent also every one his mantle, sprinkled dust upon their heads towards heaven, sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was great." Few instances of distress equal to this are recorded, either in sacred or civil, in ancient or modern, history: and few are the instances, in which friends felt and evinced more acute grief on the account of a brother's sufferings. Yet when they opened their mouth, with the sincerest intention to express their sorrow and to alleviate his grief by kind words, they were so affected by a diabolical impulse, that nothing proceeded from them but unjust accusations, with expressions of approbation respecting the afflictive judgments brought upon him by the agency of Satan, and denunciations of approaching calamities still more tremendous. "Remember, I pray thee," says Eliphaz, "who ever perished being innocent? Or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of GOD they perish, and by the breath of his nostrils are they consumed." (Chap. iv. 7—9.) Was it not an enemy who did this? An enemy whose power operated in the minds of the robbers that stole Job's property, just at the time when he obtained the divine permission to try his infernal expedients? that operated also in the mind of his wife, whose language showed, for the moment, a total destitution of piety and natural affection? And the same satanic operation was no less obvious in the control which he exercised over the elements.*

That the Almighty should permit the Devil to inflict on a righteous man such a variety of woes may, in the opinion of some, be inconsistent with the divine goodness; and, in order to obviate this misapprehension, an attempt, at least, is necessary, to "assert eternal providence, and justify the ways of GOD with man."

(*To be concluded in our next.*)

* No one can say, that the friends of JOB were not, in some degree, influenced by Satan, in judgment and in temper; but nothing of this appears in the history. EDITOR.

MISCELLANEOUS COMMUNICATIONS.

ANECDOTES OF MR. WESLEY'S FATHER.

The Rev. Samuel Wesley, Sen., while residing in London, went one day into a Coffee-house to obtain some refreshment. There were some gentlemen in a box at the other end of the room where he was, one of whom, an officer of the guards, swore dreadfully. Mr. Wesley saw that he could not speak to him without much difficulty, he therefore desired the waiter to bring him a glass of water. When it was brought, he said aloud, "Carry it to that gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer rose up in a fury, but the gentlemen in the box laid hold of him, one of them crying out, "Nay, Colonel! you gave the first offence: You see the gentleman is a clergyman. You know that it is an affront to swear in his presence." The officer was thus restrained, and Mr. Wesley departed.

Some years afterwards, being again in London, and walking in St. James's Park, a gentleman joined him, who, after some conversation, inquired if he recollected having seen him before? Mr. Wesley replied in the negative. The gentleman then recalled to his remembrance the scene at the Coffee-house; and added, "Since that time, Sir, I thank God, I have feared an oath, and every thing that is offensive to the Divine Majesty; and as I have a perfect recollection of you, I rejoiced at seeing you, and could not refrain from expressing my gratitude to God and you."—"A word spoken in season, how good is it!"—Moore's *Life of the* Rev. John Wesley, Vol. i. pp. 42, 43.

The following anecdote, says Mr. Moore, was related to me by Mr. John Wesley:—Many of his father's parishioners, at Epworth, gave him much trouble about the tithes. At one time they would only pay in kind. Going into a field, upon one of these occasions, where the tithe-corn was laid out, Mr. Wesley found a farmer very deliberately at work with a pair of shears cutting off the ears of corn, and putting them into a bag which he had brought with him for that purpose. Mr. Wesley said not any thing to him, but took him by the arm, and walked with him into the town. When they got into the market-place, Mr. Wesley seized the bag, and turning it inside out before all the people, told them what the farmer had been doing. He then left him, with his pilfered spoils, to the judgment of his neighbours, and walked quietly home.—*Ib.* p. 112.

ANECDOTE OF MR. WESLEY.

(*Communicated by* Thomas Marriott, Esq.)

The following anecdote, respecting Mr. Wesley's first attempt to preach extempore, was related by himself to Mr. Thomas Letts, a respectable gentleman now living at Pennsbury, in the parish of Clapham, Surrey, and who has kindly furnished it in writing:—

Dec. 28, 1788. Two Sermons were preached at the Parish Church of Allhallows, Lombard-Street, London, for the benefit of forty-eight poor children belonging to St. Ethelburga Society; that in the morning, by the Rev. George Patrick, LL.B.; and that in the afternoon, by the Rev. John Wesley, A.M., who thus notices it in his Journal: (See Works, vol. vi. p. 180:) "Sunday, 28,—I preached at Allhallows Church, on these words in the service: 'His commandments are not grievous.' The congregation was exceedingly large, and seemed to taste the good word." Mr. Letts, by virtue of his office as a Steward of the Charity, was appointed to attend on Mr. Wesley, who, while he was putting on his gown in the vestry, said to him, "It is above fifty years, Sir, since I first preached in this Church; I remember it from a particular cir-

cumstance that occurred at that time. I came without a Sermon; and, going up the pulpit-stairs, I hesitated, and returned into the vestry, under much mental confusion and agitation. A woman, who stood by, noticed my concern, and said, 'Pray, Sir, what is the matter with you?' I replied, I have not brought a Sermon with me. She said, putting her hand on my shoulder, 'Is that all? Cannot you trust GOD for a Sermon?' This question had such an effect upon me, that I ascended the pulpit, preached extempore, with great freedom to myself, and acceptance to the people; and have never since taken a written Sermon into the pulpit."

MR. MYLES, in his Chronological History, (page 7,) adverts to the occurrence in the following words:—"In the beginning of the year 1735, he, (MR. W.,) for the first time, preached extempore, in Allhallows Church, Lombard-Street, London. He went with a view of hearing DR. HEYLYN; but he not coming, the Church-Wardens requested MR. WESLEY to preach. He complied, though he had no notes. This, though now practised by many Ministers of the Established Church, was, at that time, and for many years after, looked upon as a very uncommon and wonderful thing."

CHRISTIAN RETROSPECT

OF GENERAL OCCURRENCES, INTERESTING TO THOSE WHO FEAR GOD, ON ACCOUNT OF THEIR INFLUENCE ON RELIGION, OR ON PUBLIC MORALS AND HAPPINESS.

(*To be continued occasionally.*)

No. XXIII.—RECOGNITION OF THE INDEPENDENCE OF MEXICO, BUENOS AYRES, &C.—WESLEYAN MISSIONS IN THE WEST INDIES.

THE recognition of Mexico, Buenos Ayres, and Colombia, as independent States, by the British Government, is an event not more connected with the interests of commerce than with religion; in which latter relation only it is our province to consider it. The benefit to commerce will, it is true, be immediate; on religion, the influence can only be regarded as remote, but not less certain. The connexion between these ample portions of the New World, and European Spain, must now be considered as finally at an end; and as no mutual benefit was derived from it, the interest of the latter can scarcely be said to have suffered any shock. But since there has been a revival of Popery, in its hostility to every species of improvement and liberality, and in its persecuting propensities, on the continent, the entire disruption of this connexion is a moral benefit to South America; the effect of which must be felt in an increasing degree with the lapse of every year. The spirit of Popery is in all places, indeed, the same. The constitutions of the new American Republics are unfriendly to toleration, in the sense in which we understand and enjoy it: But they are, at least, separated from that systematic plot which has been formed among the Catholic powers of Europe, for resisting the circulation of the Holy Scriptures, and putting down the education of the poor, and all other institutions which have any tendency to raise the minds of men above the dominion of superstition. The nations with whom they must stand in the closest relations are not only the most enlightened and Protestant; but such toleration as will permit the numerous Protestant strangers among them to have their own modes of worship, has been conceded; nor have we heard, as yet, of any serious difficulties existing to the introduction of the Scriptures. All these circumstances will have their influence: slow and imperceptible it may be for some time; but the good seed of evangelical truth can scarcely fail to be introduced; and the blessing of GOD will make it spring up and multiply, perhaps without the aid of any other than native agents. The

liberality of the governments established in these new States, if not great as to religion, at present extends to literature. To become acquainted with European science, arts, and literature in general, is felt to be essential to their strength and internal improvement; as well as demanded by the *national* character which they have now assumed. Education, in some parts, also begins to be encouraged. All this will tend to break the fetters which have restrained the mind, and kept it subject to puerile superstitions; and will, we trust, be the harbingers of a brighter illumination; the morning star of their political dawn, which shall also usher in the day-spring of heavenly truth.

The public papers, since our last, have contained copies of certain Resolutions passed at a Meeting of the Wesleyan Missionaries in Jamaica; which, from the expense incurred in advertising them, appear to have been very acceptable to that party in this country, connected with the West Indies, who are most opposed to all improvement in the condition of the slave-population of the colonies, and intent upon rendering colonial slavery interminable. By the Papers in the interest of that party, too, they were highly praised: a sinister commendation; seeing that the unprincipled character of some of these prints is a matter of public notoriety; and their enmity to goodness and good men, has been so often and so malignantly expressed. We, with many others, looked very anxiously for some expression of the Wesleyan Missionary Committee, on an act of its agents which we were sure it could not but deeply disapprove; and we are most happy to lay before our readers their proceedings on this case. From these we find that they consider the objectionable Resolutions as the production of but two or three of the Jamaica Missionaries. This was indeed probable to us, before we had this official statement; for we knew that several of the Missionaries in Jamaica were new men, but recently arrived, and could not therefore be supposed to be acquainted with the facts assumed in the Resolutions. We recollected, too, that at the last Conference, two of the Jamaica Missionaries had been strongly censured; that one of them had been recalled, and the other removed from the island, not for any thing improper in their general conduct, but on the just ground of their having entered into the hostile spirit of that Colony, against the discussions on the subject of slavery in this country; and thus straying into subjects which did not concern them; as being bound by their instructions to attend simply to the religious instruction of the people under their care. These are the two persons we presume alluded to in the Committee's Resolutions; but from the date of the Jamaica Resolutions, the letters from the Conference could not have reached them. We are indeed deeply grieved, that any persons filling that office should have so far committed themselves; and the only palliations we can offer are, 1. That they acted under great ignorance of the views of those excellent persons at home, and the religious and benevolent public generally, who are exerting themselves to co-operate with the Legislature to better the condition of the colonial slaves, with reference to the final removal of the great moral and political evil of slavery. Even their hitherto exclusive attention to spiritual duties, may have been one cause of this want of information; and the views they received of such proceedings at home, were probably through the medium of the representations of West Indian alarmists. 2. That they have been much under the influence of fear: not we believe for themselves, but for the continuance of their religious services, in the hostile state of feeling towards Missionaries, which has existed in Jamaica; and thus without reflecting that the compromise of high christian principles can never be justified, even by ends of usefulness and public good, and that even the best policy is the straight forward path; they were led, perhaps practised upon by artful pretending friends, to draw up these very blameable Resolutions. But these light palliations are very far from an

excuse; and we are happy to find that the matter has been so regarded by the Committee; who have, we believe, thoroughly repaired the mischief at home, by their explicit and truly christian declaration. The ground they have taken is that on which the Wesleyan Missions ever stood; and this circumstance has only given occasion more fully to declare it. Some additional temporary hostility to Missions, will probably arise, in the West Indies, from this step, among violent men, now in so excited a state of feeling; but the disavowal of the foolish Resolutions of the Missionaries concerned, to use the softest term, was imperative upon the Committee; and the principles which they have laid down are those only on which christian men could continue in the direction of Missions to the West Indies, or the christian public support them in their exertions.

The following are the Resolutions of the Jamaica Missionaries; several of which the Committee have disavowed:—

"*At a Meeting of the Wesleyan Missionaries, held in Kingston, on the 6th day of September*, 1824,

"It was Unanimously Resolved,

"First, That the Wesleyan Missionaries of this island have observed, with deep regret, the numerous *misrepresentations* and *calumnies* which have been circulated concerning their *principles* and *motives*.

"Secondly, That it has been insidiously stated of the Members of this Meeting,—1st, That they believe Slavery to be incompatible with the Christian Religion.—2d, That their doctrines are calculated to produce insubordination among the Slaves.—3d, That they are secretly attempting to put in operation means to effect the emancipation of the Slaves.—4th That they are connected and correspond with the Members of the African Institution.—5th, That they are the most decided (although disguised) enemies of the West India Colonies.—6th, And are enriching themselves, by exorting money from the Slaves.

"Thirdly, That the Members of this Meeting feel it an incumbent duty to exonerate themselves from these charges, particularly to the ruling authorities; they therefore declare with *candour* and *honesty*,—1st. *Their decided belief* that *Christianity does not interfere with the civil condition of Slaves*, as Slavery is *established* and *regulated* by the laws of the British West Indies.—2d. In answer to the second charge, they reply,—that it is what no man living can, or ever could, prove respecting the doctrines taught by any Member of this Meeting; and is indeed directly opposed to historical facts, which they could cite; by *which it not only appears, that not one of the Members of their Societies has at any time, in any of the West India Islands, been guilty of rebellion; but, on the contrary, the Methodists have zealously defended them, in times of danger:* and they defy any person to prove the contrary.—3d. The third charge they most *peremptorily deny*, before God and Man, *and moreover believe*, that if *the design of the Emancipatists was carried into effect, it would be a general calamity,—injurious to the Slaves,—unjust to the proprietors,—ruinous to the Colonies,—deleterious to Christianity, and tending to the effusion of human blood.*—4th. As to the fourth charge, the Members of this Meeting most solemnly declare that they have not the least connexion with the African Institution, and, to the best of their knowledge and belief, they are not acquainted with a single Member of that Society. That they never have, and, *according to their rules, never can*, correspond with that Institution, or any others, on questions of colonial politics.—5th. The fifth charge they fearlessly deny, and assert that the individual and collective happiness of their fellow Colonists is above all things what they have in view, and are positively assured, by their own knowledge and the observations of some of the most respectable gentlemen and wealthy proprietors in the Colony, that their labours have most materially contributed to the *peace and welfare* of those parts of the island in which they have been permitted to exercise their ministry. They therefore feel themselves most unjustly treated by the suspicions expressed of their principles and motives, and are willing to submit to any investigation, that the authorities of the island might think proper to institute; and cannot avoid expressing their astonishment, that they should be charged with purposes (in the absence of all evidence) so opposite to their own interests; *believing, as they do, that were the views of the Abolitionists carried into effect, their own lives would be endangered, and the property with which they are entrusted, most seriously injured, if not entirely destroyed.*—6th. And to the sixth charge they answer, There is nothing more false. The sum allowed for the support of each Missionary is fixed by the Committee, according as he is single or married, or has children. These expenses differ, as the expenses of living is greater or less in the different Colonies; and for a married man without children, from 130*l.* to 250*l.*; and for a single man, from 100*l.* to 180*l.* per annum; exclusive of expenses arising from house-rent, sickness, removals, or travelling. These allowances are in part paid, at the older missions, by the public collections made in the chapels; by the donations of respectable per-

sons; by allowances made by proprietors, as an acknowledgment for their labours on their estates; and by the small weekly subscriptions of such of the members of the Society as can afford it. But, after all, large deficiences generally remain to be paid from the home-funds of these very moderate allowances. It is further to be observed, that all the monies raised on the Missions come into the hands of the stewards, who are regularly appointed from year to year, and who keep accurate accounts of the receipts and expenditure of the station, and transmit them, signed by themselves, to the Committee. No Missionary can raise contributions for himself; nor is he allowed to receive donations, save for the Mission. As to the charge of extorting or requiring money from the slaves or others, they state, with honesty and candour, that it is no term of communion, to contribute any thing; of the poor Members they expect nothing; indeed, many of them receive, month after month, part of what is collected; but many, who can afford it, pay one or two pence per week; and what they are disposed to give at the quarterly visitation for the renewal of their tickets, which is the certificate of continued membership, given or withheld, as the character for *morality* and *industry* is satisfactory, or otherwise. And this is encouraged, not so much for the sake of the amount raised, but on the general principle, that they consider it a duty of all religious societies to assist as they can, without occasioning any sensible privation, to support their own religious institutions; and this makes them take a more lively interest in a work, partly supported by themselves: and all proprietors whose estates they regularly attend, and where societies are formed, agree with them, that it is better to recognize a principle which is in human nature, and allow these trifling contributions, than for the proprietor to displace them *entirely* by an act of liberality of his own. All is, however, a matter of *choice* with the slaves, and only received when they are quite *able* to contribute it; and there are very few religious negroes whose circumstances have not been materially improved by becoming so.

"Fourthly, That, whilst they complain of the calumnies and misrepresentations which have been unjustly heaped upon them, they readily admit that an apology is due on behalf of some of those Colonists who have spoken so harshly of Missionaries. It must be allowed that they have had too much cause for provocation, from the conduct of the Anti-Colonial party. The methods taken by that party, of *blending, most absurdly, religion with politics*, or interfering with other men's properties, under the profession of christian philanthropy, and, whilst claiming to be disciples of the Prince of Peace, doing every thing to spread dissension and anarchy, are utterly destitute of honesty and justice; and not only without sanction from moral principle, but altogether repugnant to the whole christian code. It is, however, gratifying to the Members of this meeting, *to know*, that the *Wesleyan Body* have not participated in their proceedings; and it is only to be regretted that, in a few solitary instances, individuals have departed from the fixed principles of the Society.

"Fifthly, That the Members of this Meeting acknowledge, with sentiments of sincere gratitude, the obligations they have been laid under to many gentlemen, in different parts of this island, for acts of the most disinterested kindness; and it is but just to state, that to the Magistracy of Jamaica their thanks are particularly due, for that good will which they have generally shown towards the spread of morality and religion among the slaves and other classes; and the very few instances of contrary treatment they have been disposed to attribute more to other causes, than a wish to debar the slaves from the blessings of Religion. These sentiments they have always entertained of the gentlemen and Magistrates of the Colony, and often communicated the same to the Committee of the Wesleyan Missions; and they hope that, whilst Providence spares them to labour in their calling, they will merit the friendship of all good men who know them, and have always cause to record such instances of kindness.

"Sixthly, That, in order to give the fullest publicity to *these sentiments* and *resolutions*, to those Authorities more immediately concerned for the welfare of the Colony, they shall be printed in the form of a circular, and addressed most respectfully to his Grace, WILLIAM DUKE of MANCHESTER, Governor in Chief, &c. &c. &c., of this His Majesty's Island and its Dependencies; to SIR JOHN KEANE, C. C. B. Commander in Chief, &c. &c.; to Admiral SIR L. W. HALSTEAD, K.C.B.; to the Honourable the Members of his Majesty's Council, and the Honourable House of Assembly; to the Worshipful the Mayor, and the Corporation of Kingston; to the Honourable the Custodes, and to other official individuals in the Island, and signed by the Chairman of the Meeting.

"JOHN SHIPMAN."

The Committee's disavowal is as follows:—

Extract from the Minutes of a Meeting of the General Committee of the Wesleyan Missionary Society, held at the Mission-House, Hatton-Garden, London, January 5th, 1825.

READ a printed copy, transmitted by MR. SHIPMAN, of certain Resolutions, passed at a Meeting of the Wesleyan Missionaries held in Kingston, Jamaica, on the 6th of September, 1824, and which have since appeared in the Jamaica Royal

Gazette, and some of the London newspapers.

The Committee Unanimously Resolved,

1. That they have no information of the number of the Missionaries in Jamaica who attended the said Meeting, and have reason to think that it was a partial one; and also, that it was not a regularly summoned Meeting of the Missionaries in the Jamaica District.
2. That the publication of all papers, which touch upon civil matters in the Colonies, or between the Mother Country and the Colonies, is contrary to the Rules under which their Missionaries are bound to act; and that the only instance of disregard to these Regulations which has occurred in any of the Wesleyan Missions, is the case now before us, and which is therefore strongly censured by the Committee, as a violation of this salutary Regulation.
3. That the Committee further disavow the said Resolutions, as not having been passed at a Meeting held under the authority of any of their Rules, and as not having been sent home for their approval, according to an express Regulation.
4. That in all those parts in which the said Resolutions appear to the Committee to be unexceptionable, they judge such a publication to have been unnecessary; inasmuch as the Missionaries in Jamaica, and elsewhere in the West Indies, are furnished with the authorized publications of the Committee in refutation of the charges so frequently, of late, made upon the objects and tendency of their labours.
5. That other matters are introduced into these Resolutions, not in the least called for, in order to establish a just defence of the Wesleyan Missionaries in Jamaica, against the violent attacks frequently made upon them in the public prints of that island:—

In particular the Committee are imperatively called upon by this unguarded and improper act of a very few of the Missionaries employed by the Society in Jamaica to object:—

First, to the *equivocal* manner in which the persons who passed the said Resolutions, "declare their belief, that Christianity does not interfere with the civil condition of Slaves, as Slavery is established and regulated by the laws of the British West Indies." If no more were meant by this, than that all slaves, brought under the influence of Christianity, are bound by its precepts to obey their Masters, and submit to the Authorities of the State, conscientiously and constantly, this is no more than the Missionaries have been explicitly instructed to teach, and which the Committee sacredly enjoin upon them to inculcate upon all to whom their ministrations may extend; but if it was intended as a declaration, that the *system* of Slavery, "as established in the West Indies," or any where else, is not inconsistent with Christianity, the Committee, and "the Wesleyan Body," whose name the framers of the Resolutions have thus presumed to use without any authority whatever, hold no such opinion; but whilst they feel that all changes in such a system ought to emanate solely from the Legislature, they hold it to be the duty of every Christian Government to bring the practice of Slavery to an end, as soon as it can be done prudently, safely, and with a just consideration of the interests of all parties concerned; and that the degradation of men merely on account of their *colour*, and the holding of human beings in *interminable* bondage, are wholly inconsistent with Christianity.

Secondly, That the Committee feel bound in justice to disavow the sweeping charge made against persons in this country, comprehended under the general term of "Emancipatists and Abolitionists," in the said Resolutions, as written under evident ignorance of the opinions on that subject which are held in this country, by those excellent and benevolent men, who have of late most distinguished themselves by advocating the amelioration of the condition of the Slaves in the West India Colonies, with a view to the ultimate extinction of Slavery. The Committee conducting the Wesleyan Missions, take no part in such discussions, as not being embraced by their *one* object, which is to extend the benefits of Christian instruction among the Black and Coloured Population of the Colonies; but they can never permit any of their Missionaries to use their name, and the name of "the Wesleyan Body," in casting censures upon many of the most excellent of their fellow-countrymen, by representing them as holding sentiments on the subject of the Emancipation of Slaves, and forming "designs," which, if carried into effect, would produce the consequences enumerated in the very unguarded and blameable Resolution referred to. The character and objects of the persons to whom allusion is there made, are too well known by the Committee, for them to suffer such unjust reflections to be given to the world in their name, and not strongly to censure the said Missionaries for thus adopting the language of violent party-men.

Thirdly, That the Committee have read with great grief the very blameable language of the Fourth of the said Resolutions, though they consider the whole to be the production of a very few only of the Missionaries in Jamaica, two of whom had been placed by the last Conference under censure, one being recalled and the other removed from that Island, for the manner in which they had surrendered themselves to the party-feelings

excited there in opposition to the measures of His Majesty's Government, and the proceedings of the British Parliament; and that so far from that Resolution speaking the language of "the Wesleyan Body," as it most unwarrantably professes, that Body, whilst it has exerted itself for nearly Forty years to promote the instruction of the Slaves of the West Indies, and to render them moral and peaceable, and has always distinguished itself at home and abroad by its inculcation of the principles of entire obedience to Masters, Magistrates, and all other legal Authorities; yet, after the example of its venerable Founder, who was among the first, by his writings, to lift up his voice against that long-continued national sin, the Trade in Slaves, has ever regarded the system of Slavery as a moral evil from which the nation was bound ultimately to free itself; and, throughout the kingdom, has hailed, with the greatest gratitude and satisfaction, the incipient measures adopted by His Majesty's Government, for ameliorating the condition of that class of their fellow-subjects. These are measures which, as a *religious* Body, they have felt a deep interest in, not as connecting "religion with politics," as stated in the Resolution, but as they are essentially connected with the promotion of religion and morals, by regulations which refer to the observance of the sabbath, to the marriage of slaves, and to their general protection.

The Committee, attentive only to the spiritual concerns of the Missions confided to their management, would not have thus entered upon these topics, had they not been forced upon them by the publication of the Resolutions in question.

They are not unacquainted with the menaces with which their Missionaries have, of late, been visited in some parts of Jamaica; the obstructions which have been thrown in the way, in some places, to the exercise of their ministry; the refusal of Magistrates, even in the course of the last year, to license their Missionaries, without any legal authority for so doing; and the threats of their expulsion from the Island, which have, of late, been frequently resorted to;—but if the experience of the peaceable effects of their Missions for nearly forty years, and the faithful manner in which the Instructions of the Committee, as to the enjoining obedience on Slaves, and respect for the local Authorities, have been uniformly observed by their Missionaries and Societies, (facts acknowledged by many respectable and impartial persons both in Jamaica and in the other Colonies, whose continued friendship to their Missions they very gratefully record,) are not admitted as sufficient reasons for their protection, they will not seek it in any case by becoming parties to the passions of men, nor suffer their Missionaries to become so; they will not compromise the principles of Christianity, in their legitimate exposition, to obtain favour. In the quiet and simple course of endeavouring to make the negroes of the West Indies better men, and better servants, and better subjects, they shall persevere; and if they suffer for this righteousness' sake, they know the general character of their Missionaries, and their Societies in the West Indies, so well, that they will suffer patiently, until their case be redressed by the justice of his Majesty's Government, to whom they have never looked for protection, in cases of persecution, in vain. To that protection, and to the public feeling and liberality of this country, they can with confidence leave the religious liberties of their numerous Congregations in the West India Colonies, and those of the Missionaries who are there employed in promoting the best interests of Society at large.

6. That Copies of the above Resolutions be transmitted to the RIGHT HONOURABLE EARL BATHURST, one of his MAJESTY'S principal Secretaries of State; and to HIS GRACE THE DUKE OF MANCHESTER, Governor of Jamaica.

Signed, GEORGE MORLEY,
RICHARD WATSON,
JOHN MASON,
Secretaries.

RELIGIOUS INTELLIGENCE.

A FOURTH LETTER FROM THE REV. RICHARD REECE, ON THE SUBJECT OF HIS LATE VISIT TO AMERICA.*

To the Editor of the Wesleyan-Methodist Magazine.

I NOW proceed to inform you, that on Wednesday the 18th, at three o'clock, we took our departure in the steam-boat for New Providence, on our way to Boston, accompanied by Brother BANGS, who was directed, by some affectionate friends, to be our Purveyor and defray our expenses during this tour. I expressed my reluctance to accept of this unexpected offer of kindness, in our public character; but was assured that a few friends had supplied the funds, who would be grieved should we refuse. The air was cold, and the fall of sleet obscured our prospect as we sailed between Long Island and the main land. The wind blew strong against us; and, after having proceeded about twenty miles, we cast anchor for the night, the Captain deeming it unsafe to proceed during the darkness. We were thirty-two cabin passengers; and our time passed agreeably in reading and conversation. Before we retired to rest, the passengers were collected in the large cabin, where we had a short exhortation and prayer: all behaved like men who feared GOD and had a reverence for religion. In the morning we pursued our course, and passed by New Haven, New London, &c., the wind still continuing very cold and contrary, which obliged us to spend another night upon the water, and prolonged our passage nearly twenty hours. On Friday morning we entered Harraganset Bay. The sun shone bright, and the water was smooth as glass. Every thing around appeared charming. We were nigh to the populous town of Newport, which stands on the south-west side of Rhode Island, gently rising from one of the finest harbours in the world, that spreads westward before the town. This harbour is of a semicircular form, of safe and easy access, sufficiently capacious to afford safe anchorage to a large fleet, and deep enough for vessels of the largest burthen. The site of the town on this declivity is beautiful, and presents a fine view on the approach to it from the water. The salubrity of its climate has made it a place of fashionable resort from the southern and middle States, during the summer months. It contains eleven churches: four for Baptists, two for Congregationalists, one for Episcopalians, one for Friends, one for Moravians, one for Methodists, and one for Jews. Three of these churches are surmounted with steeples, and have a substantial and elegant appearance. Methodism was introduced into this place in 1793, and there is now a large congregation, and a good Society. Several of the passengers were landed at Newport. The delay afforded us a better opportunity of observing the town, and the contiguous scenery, that is rendered the more interesting by several small Islands with which the Bay is studded. On advancing up the river we had a fine view of Bristol, another large sea-port town on Rhode Island, but we did not approach near to it. GENERAL DE WOLFE, who was a passenger with us from New York, has his residence in this place. His summer house is said to be built on the very spot where KING PHILIP'S wigwam formerly stood. KING PHILIP was an Indian Chief; one of the most shrewd, bold, and bloody enemies the first settlers of New England had; and one of the most intelligent, brave, and resolute defenders of the rights and lands of his tribe that the Indian Aborigines ever produced. He strove to unite the different nations in defence of their country, against the white invaders. Many were the battles he fought; many the defeats which he sustained; and numerous were the scalps of enemies that ornamented his wigwam, as the trophies of his skill and prowess. But at length his warriors were slain; his allies were seduced, and deserted him; his tribe was scattered, and almost destroyed; and his country in the possession of the invaders. Yet did his unsubdued courage, his skill in wily warfare, and his ceaseless activity, render him an object of dread to the settlers. A reward was offered for his head, and PHILIP had many hair-breadth escapes. One time, when CAPTAIN CHURCH was pursuing him, he and his company came to Taunton River, near Bridgewater, where they silently approached the great tree, which the Indians had felled across the river. The Captain spied an Indian sitting on the stump of it, on the other side; he presented his gun, when one of his own Indians hastily called to him,

* See Wesleyan-Methodist Magazine, for Jan. 1825, page 50.

"It is a friend." On hearing his voice, the Indian upon the stump looked up, when the other knew it was PHILIP, and instantly fired. But it was too late; for PHILIP sprang from the stump, leaped down the bank on the side of the river, and made his escape.

One thing which emboldened KING PHILIP, (his enemies say,) was the assurance which his magicians gave him, that no Englishman should ever kill him. "And indeed if any Englishman had succeeded in this, he must have had a good measure of grace to repress the vanity of mind whereto he would have been tempted. But this will not extend the life of that bloody and crafty enemy above half his days." DR. MATHER.

The Indian Conjuror is a partner with the Priest, not only in the cheat, but in the advantages of it; and sometimes they officiate for one another. When this artist is in the act of conjuration, or *Pauwawing*, as they term it, he always appears with an air of haste, or else in some convulsive posture, that seems to strain all the faculties, like the Sybils when they pretended to be under the power of inspiration. The habit of an Indian Priest is a cloak made of skins, in the form of a woman's petticoat; but instead of tying it about their middle, they place the gatherings about their neck, and fasten it upon the right shoulder; always keeping one arm at liberty to use upon occasion. "Of all the sights I ever saw among them," says BRAINERD, "none appeared so near akin to what is usually imagined of infernal powers, as one who was a devout and zealous restorer of what he supposed was the ancient religion of the Indians. He made his appearance in his pontifical garb, which was a coat of bear-skins, dressed with the hair on, and hanging down to his toes, a pair of bear-skin stockings, and a great wooden face." PHILIP is said to have seen the Devil in a dream, the night before he was killed. MATHER says, "It seemeth that night, PHILIP, like the man in the host of Midian, dreamed that he was fallen into the hands of the English; and just as he was saying to his few followers, 'Fly for your lives,' our soldiers came upon him."

The eastern side of the hill is very steep towards the Bay. CAPTAIN CHURCH having received information that PHILIP was at home, ordered his men to advance silently, and rush upon him; but he evaded their attack, by springing from his wigwam as they were entering it, and rolling down the precipice that looks towards the Bay. Having reached the bottom of this frightful ledge of rocks, he rose upon his feet, and ran along the shore in a north-easterly direction to screen himself in a swamp, where an Englishman and an Indian were placed in ambush. They took deliberate aim as he approached; but the Englishman's musket missed fire. PHILIP now saw his danger, brandished his tomahawk, and prepared to lodge it in the skull of his foe: at this juncture, the Indian fired, and shot him through the heart. Thus fell the Chief of Mount Hope, long the "*Magormissabit*" of the New England Colonists. The Captain called his old Indian executioner, and ordered him to cut off his head, and to quarter him. Having first addressed a speech to the fallen Chief, with hatchet in hand, he obeyed the commander.

One of PHILIP's hands had been lacerated on a former occasion, by the bursting of a pistol, and still bore the deep scars of this terrible accident. This hand and his head, the Captain gave to the Indian who shot him, "to show to such gentlemen as would bestow gratuities upon him, and he got many a penny by it." The death of PHILIP draws from CAPTAIN CHURCH no other reflections, than that his "Company got but four shillings and sixpence a piece for their trouble. They shot but few Indians, and PHILIP's head went with the rest at 30*s.* each."

The ledge of rocks from the precipice above mentioned, extends to a distance parallel with the shore of the Bay. In this solid mass of quartz, which forms the basis of Mount Hope, and which is forty or fifty feet high, there is a natural excavation, sufficiently large for a convenient seat. It is five or six feet from the ground, and is known by the name of "PHILIP's Throne." A handsome grass-plot, of small extent lies before it; at the foot of the Throne is a fine spring of water, which is called "PHILIP's Spring." On that throne, tradition says, PHILIP used often to sit in regal state, giving law to his nation, while his warriors formed a semicircle before him.

The death of PHILIP, in retrospect, makes different impressions on the Americans from what were made at the time of the event. It was then considered as the extinction of an implacable enemy: it is now looked upon as the fall of a great warrior, a penetrating statesman, and a mighty prince. It then excited universal joy and congratulation, as a prelude to the close of a merciless war: it now awakens sober reflections on the instability of

empire, the sorrowful destiny of this aboriginal race, and the mysterious ways of Providence. The patriotism of the man was then overlooked in the cruelty of the savage; and little allowance was made for the natural jealousy of the Sovereign, on account of the barbarities of the warrior. PHILIP, in the progress of the English Settlements, foresaw the loss of his territory, and the extinction of his tribe, and made some mighty efforts to prevent those calamities.

We proceeded up Providence-Bay, with the town in view, rising from the water on each side of the river, which here enters the Bay. It is a wealthy and flourishing town, containing a population of 12,000 souls. There are five large cotton factories, two woollen factories, dyehouses, &c., upon the river. We have here a large Chapel and a good Society; and here we hoped to spend a day; but our passage, having been retarded by the adverse wind, rendered this impracticable. This was a disappointment; and the stages being ready on the beach, we entered our carriage as soon as we landed; and when our luggage had been secured, pursued our way to Boston. At New Providence we parted with CAPT. ——, a naval officer of the United States, and a most agreeable and intelligent gentleman, who is earnestly seeking to know the way of GOD more perfectly. The subject of our conversation was, the faith by which a sinner is justified before GOD; and the fruit of righteousness, peace, and joy, which it produces. For many months he had been awakened to a sense of his sinfulness; but he knew not how to get rid of his burthen, nor had he any hope of speedy succour. He opened his heart to me freely, and heard me with attention and interest; after which, he affectionately said, "I have now no cause to regret my detention on the water a day longer than I expected: I shall long remember this: I feel greatly encouraged." May He who has broken, bind up, and apply the healing balm! And may a handful of seed, scattered in an American steam-boat, bring forth fruit unto GOD!

The stage road from Providence to Boston may be good in the summer season, but it was very rough and muddy when we travelled along it; and the tossing of the carriage kept us in exercise. At two o'clock we arrived at Walpole, a pleasant town, containing a population of 1400 souls, and twenty miles from Providence, where we changed horses and took dinner. As we approached Boston, the country seemed to be better cultivated, and the population more numerous. We passed through several pleasant villages, and saw the spirit of enterprise and industry in many cotton-mills erected on the streams, and in some clothing manufactories.

It was nearly six o'clock when we entered Boston, and were driven to the Preachers' lodgings. We were afterwards conducted to the house of a gentleman, where a few pious friends were assembled to spend the evening, to whom we were introduced as English Preachers, and received with the most cordial affection. Our visit was unexpected, but not unwelcome; as the friends, having heard of our arrival at New York, had resolved to address to us the next day an invitation to Boston. MESSRS. HEDDING and LINDSEY, with their wives, were present, and the conversation was spiritual and edifying. All were of one mind, and the voice of prayer and praise was heard in the Tabernacle of the righteous. It was *an evening at home!*

On Saturday, 20th, the snow had fallen, and the frost was very keen. After a voyage across the Atlantic, so mild and warm, I had come to New England to find a winter. In the forenoon we walked up to the State-House; the Secretary, MR. BRADFORD, was most courteous, and showed us the different apartments, with the paintings, and explained every thing to our satisfaction. This building stands on an eminence, which overlooks the city, and a large tract of country around. A finer landscape, or one more beautifully varied, can scarcely be conceived, than that which presents itself to the eye from this hill. A little to the right, when looking on the mall, which is a beautiful green, is seen the house of GOVERNOR HANCOCK, a revolutionary Chief. It is a substantial stone building, and might, doubtless, be accounted elegant at the time when it was erected; though it is now far surpassed by many of its modern neighbours. After dining with COLONEL BINNING, he took me in his chaise, (MR. HANNAH and the rest of the company following in a coach,) through Charlestown to Breeds Hill, on which stands a monument of the bloody battle fought there, between the British and the Americans, at an early period of the revolutionary war. The names of some of these defenders of their country's liberty, are inscribed upon it. We then went to Bunker's Hill, half a mile beyond, and pursued our way to Cambridge, to visit Harvard College. As I had a recommendation to PROFESSOR EVERETT, from my friend MR.

EASTBURN, the COLONEL drove me to his house, a little beyond the College. The PROFESSOR received me kindly; and after a little conversation proposed to accompany us to the College. As we were leaving the house, he said, "It may be a gratification to you to know, that this is the house which was occupied by GENERAL WASHINGTON during the siege of Boston, and the war in the New England States." It is a large mansion, built of wood, and painted white; pleasantly situated, and surrounded with gardens and cultivated grounds.

We accommodated the PROFESSOR in the COLONEL'S chaise to the College. He led us into the Library, the Chapel, the Philosophical Lecture-room, the Laboratory, &c.; after which we returned to the city, well satisfied with our excursion, and in time to prepare for the labours of the Sabbath.

Sunday, 21st.—I preached at Bromfield's Lane, in the large new *Chapel:* (for this is the denomination given to places of worship in most of the New England States.) The congregation was respectable in appearance; although the Chapel was not filled. A singular custom, which prevails here, has an unpleasant effect, and is revolting to the mind of an Englishman. As soon as the Preacher has read over the whole hymn, the congregation turn their backs on the pulpit, to gaze at the singers, who are placed in the front seat of the gallery, and who perform this part of worship alone. This cold and spiritless substitute for the united worship of a congregation, is not calculated to awaken or sustain the fervour of devotional feeling. It is the coldest of all forms, and inconsistent with every right idea of social worship. I found however liberty and a blessing in preaching to the people. Immediately after service, I was taken to Lechmore's Point, over a wooden bridge 3,483 feet long, and which stands on 180 piers; and preached in the afternoon to a crowded congregation of serious, attentive hearers. Several English families are settled in this town, who appear to be doing well for both worlds. Brother WILLIAM GRANVILL, with whom I dined, has the management of a factory, in which he has brought the art of glass-cutting to a state of great perfection. I had known him and his wife in Bristol, pious and respectable members of our Society. I found them oppressed with sorrow, as they had, the day before my arrival, buried their only son, a youth of fourteen, who was apprenticed to his father. On the Monday he had gone to the factory, immediately after dinner; and, in the act of putting the strap on his wheel, he became entangled, and was instantly carried round the main shaft. The engine was stopped, but he had ceased to breathe, and the vital spark had fled. The father was summoned from table to see the corpse of his son, who had parted from him in perfect health but a few minutes before. I returned at night to Boston, preached, and met the Society in the old Chapel near the water side; which was built some years after Methodism was introduced into the city by JESSE LEE, the Methodist Apostle of New England.

In July, 1790, when he first visited that city, he found none willing to receive him into their houses; so he went upon the common, and preached to the multitude; many of whom heard with attention, yet no one offered him a house, or invited him to come again. On his second visit, he preached on the common again, and then he obtained a dwelling-house, in which he met the people, till a few were awakened, and a society was formed. But it was not till the year 1795 that they laid the foundation of the first Chapel, from which time the work has increased. When BISHOP ASBURY paid his first visit to Boston, in 1791, he had twenty or thirty hearers, and felt much pressed in spirit as if the door was not open "to Methodism," and concludes his account with the following reflections:—"Of their hospitality [at Boston] I cannot boast. In Charleston, wicked Charleston, six years ago, a stranger, I was kindly invited by many to eat and drink; *here by none.* I have done with Boston, until we obtain a lodging and a house to preach in, and a people who are willing to join us." MR. LEE then went to Lynn, a populous town, ten miles from Boston, where he met with a more favourable reception; and after a few visits, formed the first Methodist Society in the New England States; which has continued to flourish. There are now two good Chapels, well attended, and a Society of 335 members. This is called the Mother-Church.

On Monday the 22d we paid a visit to Lynn, which is delightfully situated on the margin of the sea; and the grey rocks, which have formerly been the boundary of the waters, and now nearly covered with shrubs and the beautiful cedar trees, ever green, form a fine back-ground, rising high behind the town. The large flat of meadows, which lies in front, and is studded with houses and orchards, has evidently been occupied by the water in former ages.

Bishop Asbury says, "As a town I think Lynn the perfection of beauty; it is seated upon a plain, under a range of craggy hills, and open to the sea. Here we shall make a stand, and from this central point shall the light of Methodism and of truth radiate through the State."

"On the 14th day of December, 1790," says Mr. Lee, "I first preached at Lynn: the period of my visit was seasonable, and the word was greatly blessed to the people. In ten weeks there was a Society formed of thirty members; and, in the ensuing May, upwards of seventy more were added to the number. The Society now resolved to provide a place for Public Worship; which they did with more dispatch than is usual. They began the frame and foundation on the 14th of June, raised it on the 21st, and dedicated the House on the 26th of the same month. This was the first Methodist Meeting House built in the State of Massachusetts."

At three o'clock we had the large Chapel well filled, and after Brother Hannah had preached a lively sermon, I gave an exhortation, interspersed with accounts of Methodists and Methodism in England. The people appear to be serious, intelligent, and pious, and we were edified together. After taking tea at Brother Fillmore's, the Preacher who has charge of the Societies, with some other friends, we returned in time to attend the Love-feast in Charlestown. The large and elegant Methodist Chapel in that city stands on *Bunker's Hill*; and the bottom of it was well filled. The presiding Elder, Brother Hyde, conducted the meeting, and the people spoke freely. A few of the coloured people were permitted to be present, whose simplicity, liveliness, and sound sense, much improved the meeting. One of the blacks was a Preacher; a man of excellent understanding and piety, who had for some years supported a respectable character among both the white and coloured people. I had a conversation with this man, which has made an impression upon my mind, highly creditable to his capacity, and his knowledge of religion; and which convinced me, that if pains were taken with this race of people, or even were they permitted to enjoy the full benefits of Methodism and literature, in common with the Whites, they would furnish their full proportion of the pillars and ornaments of society, civil and religious. We mingled our testimonies to the faithfulness of God and the power of his grace, with those of our white and coloured brethren; for it was evident that we were all of one family.

On Tuesday morning we breakfasted with Mrs. Haines, whom I had known in Morley, near Leeds, thirty-three years ago, as Miss Hopkins. Her husband is a Member of the Society; and they have one son, a youth of promise, and two daughters, all of whom appear to be satisfied with America. On our return, we were visited by the Rev. Dr. Baldwin; the Rev. Mr. Sharp, formerly resident at Farsley, near Bradford; the Revs. Messrs. Wayland and Wisner; the three former Baptists, and the latter a Congregationalist Minister. They were very courteous, and appear to be devoted servants of Christ. The interview was most satisfactory to us; for they were free, and gave us much information on the state of Religion in the neighbourhood of the city, which I will communicate in my next.

I am, dear Sir,
Yours respectfully,
R. Reece.

MISSIONARY INTELLIGENCE.

MEDITERRANEAN MISSION.

Extract of a Letter from Mr. Cook, *dated Alexandria, Sept. 19th,* 1824.

The vessel by which I expected to go to Smyrna having received all its lading for Constantinople, the Captain informed me that he could not engage to leave me at Smyrna or at Scio. I therefore engaged with a Captain of a small vessel who was bound to this port, and left Beyroot in the night of the 7th inst. We arrived at Larneca, in the Island of Cyprus, and anchored in the road, on the evening of the 10th. I went on shore the next day with the Captain, and distributed a number of tracts in modern Greek and Italian, which were very thankfully received.

The anathema which the new Pope has pronounced against the *Biblici*, and the Protestant Missionaries in the Holy Land, is fixed on the church doors of the convent of the Latin Monks of the Terra Santa, in Arabic, Modern Greek, and Italian. "*Let them curse, but bless thou.*" I did not learn this in time on Saturday to go and see it, and I did not go on shore on the Sunday; in the evening of that day, the

Captain very unexpectedly came on board, and soon after sunset we set sail.

One of the Terra Santa Monks came on board at Cyprus, as passenger to Alexandria; and we had many discussions together, which I have noted in my journal. He told me that they had heated the oven of the convent at Jerusalem, with copies of the Sacred Scriptures that had been distributed among the members of their Church at Jerusalem! He told me too, several times, that if I went to Genoa with my books, I should be burnt in the market-place with them. I replied, that burning me would not prove any thing but their cruelty, of which too many proofs had already been given. In most of the questions that we discussed, the Captain and others acknowledged that the Protestants are in the right. On our arrival here, the Monk begged me to let him have a copy of the Scriptures, and promised that he would preserve and read it; but begged I would not mention this before the other persons in the ship.

We arrived at Alexandria on Friday evening last, the 17th instant. The pilot who came on board gave us the mournful news of the almost sudden death of our excellent Consul MR. LEE. His death is indeed a public loss. The Missionaries that have visited Alexandria cannot forget the kindness with which he received them, and his readiness to do whatever lay in his power for the furtherance of the important objects of their solicitude, and of their labour. May the blessing of GOD descend upon and comfort his afflicted family!

MR. SALT received me with great kindness, and expressed his regret that I had not arrived two days sooner; which would have relieved him from the painful office of rendering the last services to our deceased friend. I preached on board the *Ospray*, from Glasgow, a very fine ship, to about forty persons on Sunday morning. As we could not learn on Saturday night whether a ship could be procured, there was no opportunity to make our intention extensively known. CAPT. PORTER has obligingly offered his ship for divine service next Sunday, should I be detained here beyond that time.

The English population is increasing here very fast. It is said to be likely that the American cotton-trade will be in part supplanted by the Egyptian. I have been told too, that thirteen additional English mercantile houses are about to be established. These, with their clerks and other dependants, will much increase the population; and it would make a Christian heart bleed to think of what they will be left to, if left entirely without the ministry of the Gospel.

OBITUARY.

1. DIED, July 2d, at Pool-Stock, in the Wigan Circuit, BETTY LAYLAND, in the eighty-third year of her age. She was born of respectable parents, members of the Church of England. Her mother was particularly anxious (as all parents ought to be) to bring up her children in the fear of the LORD. While BETTY was yet young in years, she manifested the depravity of her nature, by giving way to anger, and by a disposition to revenge; which frequently caused her, on trifling occasions, to quarrel with her schoolmates: she was also particularly fond of cards; frequently seizing any opportunity which presented itself, unknown to her parents, of stealing away into some private place, in order to indulge with some of her father's servants in that idle amusement. At this time the SPIRIT of GOD frequently strove with her, but she resisted his influence.

In this state she continued until the year 1758, being then about sixteen years of age, when she, together with her brother, JOHN LAYLAND, and four sisters, first heard the Gospel preached by the Methodists. An unction from on high attended the word; the eyes of her understanding were opened to see her depravity; she mourned before the LORD, and rested not till she could experimentally declare, that her sins were forgiven her.

To the happy state of acceptance with GOD she was raised while attending a meeting for prayer in Liverpool. She has been heard to say, that before she found the blessing of justification, she had no idea of becoming a Methodist; but afterwards she was anxious to join the Society.

While pursuing the path of duty, she, with the rest of the infant Society at Wigan, had to suffer persecution from violent and unruly mobs, composed of persons of vile character, who proved themselves "unreasonable and wicked men;" but, keeping the end in view, she was enabled to journey on through the winter's night and stormy day.

Her father being totally averse to any

part of his family becoming Methodists, opposed every inclination of the kind, which proved a source of grief to his children: their good mother, however, encouraged them in the way, as also did their uncle, who was a sensible man. This he did especially, when he understood the doctrines which the Methodist Ministers preached; being aware, that if Christianity, in its plain and undisguised form, were zealously promoted, the country would not suffer, but be greatly benefited by it. He said, "They are GOD's messengers, sent to reclaim the inhabitants of the land."

The upright walk of our departed sister, for sixty-four years of religious profession as a Methodist, is worthy of record; and her steady attachment to the cause of Methodism, which she considered to be the cause of God, was known to many who are now no more; and several, now living, have witnessed her desire for the prosperity of the christian cause in the world.

With regard to her christian experience, she had a continual suspicion of herself, and of her attainments in the divine life; yet she enjoyed a humble confidence in the GOD of all her mercies, who had preserved her so many years in the wilderness, and could say that she knew in whom she had believed; and that the religion she enjoyed was not a "cunningly devised fable."

On the Sabbath prior to her death, her nephew, MR. LEIGH LAYLAND, on visiting her, observed, that according to the course of nature she could not live long, and possibly she might die suddenly; she answered, "Well; I have enjoyed religion, and I have not lost my confidence in GOD."

The few last steps of our aged friend's approach towards the brink of eternity were rapid, being, two days before her decease, quite as well as she had been for nearly two years. She appeared to be sensible to the last minute of her life, and was fully aware of her dissolution; saying to her servant-maid, "Death has great hold of me:" yet she was enabled, through divine grace, to meet the King of Terrors without dismay. Her spirit fled, and "the weary wheels of life stood still." It was observed by a person who had known her well for forty-five years; "If there ever was a virtuous woman in the world, this has been one."

THOMAS SAVAGE.

2. Died at Brecon, July 19th, 1824, in his 72d year, MR. WILLIAM PRICE, late of Boughrood-castle, Radnorshire. His last illness was short, but severe, and was borne with perfect resignation to the divine disposal; while his mind was at peace in the exercise of uninterrupted confidence in his Redeemer. For the last seven years, MR. PRICE, having retired from business, took up his residence at Brecon, that he might there enjoy the means of grace, which he constantly attended, and highly prized. During the term of thirty-two years that he farmed the estate at Boughrood, he was enabled, by the blessing of GOD upon his assiduous attention to his concerns, to attain a handsome competence, in which he always acknowledged the good hand of the LORD. The Brecon Preachers were received at MR. PRICE's house for several years, in the most kind and hospitable manner; and previously, he had been accustomed to send his annual subscription for the support of the cause, to the stewards at Brecon.

The deceased was a pattern of christian simplicity and uniform integrity, and possessed a benevolent, kind, and sympathizing spirit; which made him to be highly esteemed by his friends, both in the country and at Brecon. He made it his recreation, at the latter place, to visit the afflicted, and he cheerfully assisted the poor and needy. His stated contributions to the cause of GOD were liberal, and always given in the most unostentatious manner. The prosperity of religion, both at home and abroad, always afforded him great pleasure; and he expressed deep concern when he heard of any thing wrong in those that made a profession of Christianity. This excellent man was harmless and blameless, as a child of GOD; his ear was not open to receive the tale of scandal, and instead of fomenting discord, he always wished to act the part of a peace-maker. He was a man of few words; but in temper and practice he was an instance of the effects of genuine piety, and showed in his death the happy end of the good man.

JOHN HUGHES.

3. Died, at Bath, August 12th, 1824, EDWARD HADDEN, ESQ.: he was the son of MR. H. of whose happy death there is an account in the Arminian Magazine for February, 1787. His widow was afterwards married to MR. GRANGER, and long known and esteemed for her singular prudence and piety in the management of a large and important establishment, during her second widowhood. The most perfect order was maintained in her family, and her arrangements secured the quiet and comfort of her guests. On the Sabbath her house was private, and

her domestics were at liberty to attend public worship. It was at "The Christopher," that MR. WESLEY found a house for many years, whenever he visited Bath. Having acquired an ample fortune, she retired from public life, and spent her days in promoting and performing acts of charity and kindness; till about four years ago, when she closed a most exemplary and useful life in peace.

Having enjoyed the advantage of the prayers and example of such a mother, it will not excite wonder that MR. HADDEN feared the LORD from his youth. He early became a Member of the Methodist Society, when it was very small, and of no repute; but he lived to see the little one become a thousand; and no one more sincerely rejoiced in the prosperity of the cause of CHRIST than he did. After having met for many years in MR. FREDERICK SHUM'S Class, he became a Class-Leader; and in this office was an example of diligence and fidelity. Some of his members were aged and infirm; but he looked after them with a fatherly care, and saw them every week, according to rule.—His ear was open to their complaints, and his hand supplied their wants. To visit and relieve the necessitous was one main business of his life; and usually two days of the seven were devoted to this employment; yet so quietly and unostentatiously, that his left hand knew not what his right hand did. In him the poor have lost a friend. However, I hope they will feel the loss less than was apprehended; for when this remark was made in the presence of his two excellent sisters, they replied, "It shall make no difference to them: his plans shall be continued while we live: we cannot improve them; *they were our Mother's plans.*" Children who thus revere and adopt the benevolent sentiments and plans of their pious parents, will secure to themselves the blessing promised to the sons of Jonadab. (Jer. xxxv. 18, 19.)

MR. H.'s health was generally good, and his course of useful labour had been seldom interrupted since my acquaintance with him; my surprise and disappointment were so much the greater, when, on my return from the late Conference, I was informed that he had departed this life the day before my arrival:—The following papers were prepared to be read when his funeral Sermon was preached.

On Saturday, the last day of July, we remarked that MR. HADDEN was quite well; and after having breakfasted, he took his customary walk into the town to visit the poor members of his flock; but upon his return, he complained of violent sickness. His friend MR. WHITE being sent for, administered, with his usual skill, the aid which medicine and judicious counsel could afford; but it seemed as if, like MOSES, GOD had said to him, 'Get thee up and die.' His house was set in order, and he had only to depart. On the Wednesday following, his symptoms appeared more favourable, and hope was indulged that danger had passed for the present. But to one of his sisters, he said, "My dear, the time will come when we must part. My work has long been done; I have an inheritance that is incorruptible; my SAVIOUR is and will be with me to the end." On Friday, while our hope was strengthened, he said to his brother-in-law, MR. SCOTT, "It has been for some time past the prayer of my soul, to live in the Spirit and to walk in the Spirit; and I find my SAVIOUR has indeed granted my desire."—On Sunday evening his fever increased rapidly; but during the night he held the closest communion with his SAVIOUR, repeatedly saying, "Thou knowest, my REDEEMER, that I love thee, and I know that thou lovest me; and we are one with the FATHER." On the physician's assuring him, every means should be exerted, he replied, "O Doctor, I am calm, and have nothing to fear; my mansion is prepared, and I am ready. O redeeming love!" And on another occasion, when the Physician asked him, if the wine he had ordered was grateful to his taste; he replied, "I am constantly drinking the wine of the kingdom, and am fed with heavenly manna; but I thank you, Doctor."

On the day before his departure, while his sisters were supporting him on either side, looking on each alternately, he said, "My dear ELIZA ANN, my dear SARAH, give me both your hands, and call MR. SCOTT." On his coming, and also another relative, he requested to be raised, and then lifting up his eyes to heaven, with all his remaining strength he said, and with more than natural emphasis, "I want to encircle you all with my blessed REDEEMER, and me, that we may all be united with Him and the FATHER. Give my dying love to all my dear brethren and sisters." He then prayed for his sisters and relatives, with such language and power, that the room seemed indeed to be the gate of Heaven. He continued in this beatific frame, occasionally speaking to his sisters, and in close communion with his GOD, till his happy spirit was called to that

mansion for which he was so fully prepared.

The following is the testimony of WM. WHITE, ESQ. who has been the medical attendant and intimate friend of the family for many years, as well as a Member of the Methodist-Society:

"It may be truly said of the late MR. HADDEN, that he was an Israelite indeed, in whom there was no guile. He not only professed religion, but it had a complete and renewing influence on his heart; and its genuine effects were manifested in the whole of his conduct. He enjoyed much of the comforts of Christianity, because he drank deeply into its spirit; and he was likewise careful and punctual in the discharge of his various duties. In the relation of son and brother, I never saw his equal. He was a most dutiful and affectionate son, and the kindest of brothers, and a friend to the poor; of whom many will have cause to lament his death, and particularly those belonging to that Society, of which he was a worthy Member for so many years. He was naturally modest and diffident; and although he was zealous in the cause of Christ, yet he never appeared forward, but wished to be little and unknown. In the whole course of my practice, I never witnessed so happy a death. Death was stripped of all its terror. He suffered with great patience, and was not only perfectly resigned to the will of his heavenly Father, but wished to depart and be with CHRIST, which he was persuaded would be far better. All was tranquillity and peace; he knew whom he had believed, and anticipated the pleasure he should for ever enjoy in the presence of his LORD and SAVIOUR, whom he sincerely loved. There was, however, no boasting; for his hope of eternal happiness was founded alone upon the death and mediation of his blessed LORD and SAVIOUR, whose example he had endeavoured to imitate, by going about doing good."

RICHARD REECE.

RECENT DEATHS.

Sept. 27th, 1824.—At *Sherburn*, in the Scarborough Circuit, MR. GEORGE SMITH. His unaffected piety and uniform conduct endeared him to all who had any acquaintance with him. Upwards of thirty years he was a Member of the Methodist Society, and, during the greatest part of that period, had Public Worship and a Class-meeting regularly in his house. The itinerant and local Preachers were always made welcome to the best his hospitable dwelling afforded; and his liberality to the poor drew from them a grateful testimony. The duties of a husband, a parent, and a neighbour, were discharged by him with more than ordinary kindness. He finished his course with joy, in the eighty-second year of his age. J. S.

Nov. 14th.—At *Bedford*, aged seventy years, MR. JOHN RANSHALL, late of London. He joined the Methodist Society in early life, and lived in the fear of the LORD till the day of his death. In all his transactions he was a man of the strictest integrity, and was very liberal, according to his ability. He loved his Bible, and read it regularly, attentively, and devoutly, every day; and was very diligent in all the means of grace. As a Local Preacher, he was laborious, useful, and very punctual in attending his appointments. He greatly delighted in testifying the Gospel of the grace of GOD, which he did to the profit of many, for fifty years. He lived by rule, and conducted all his affairs with the greatest exactness and regularity. When death drew near, he said, "Come, LORD JESUS, come quickly." "I am going home. He hath done all things well." "Bless the LORD, O my soul, forget not all his benefits." He soon after exchanged mortality for life. J. H. R.

Nov. 23d.—At *Milmount*, near *Loughrea*, Ireland, MRS. DEBORAH CANNON, wife of JOHN CANNON, ESQ. For many years she had been a steady and upright Christian; distinguished by her liberality to the poor, and her kind hospitality to the servants of Christ. She died in peace. J. F.

Dec. 8th.—At *Edgeley-House*, near Stockport, MARTHA, the wife of WILLIAM SYKES, ESQ., aged seventy-one. She had been a Member of the Methodist Society upwards of forty-five years; during which time she zealously and uniformly advocated the cause, doctrines, and discipline of that Body of Christians, whom she so highly esteemed. She was the principal instrument under GOD, in the erection of a small neat Chapel in the village where she resided, and which has proved a great blessing to the neighbourhood. Her kindness and liberality to the poor, and her zeal for the cause of GOD, were exemplary. For several years previous to her death she was the subject of affliction, but so long as she retained the use of her faculties, her SAVIOUR was the chief theme of her conversation. T. M.

Dec. 13th.—At *Somerham*, MR. SAM. WILES, aged twenty-eight years. He was a Member of the Methodist Society at Earith, in the Huntingdon Circuit, and was a Local Preacher about five years. During the last three years he has endured much affliction, which he bore with great patience, and at length died in faith. T. P.

Dec. 22d.—At *Teignmouth*, Devon, aged seventy-two years, WM. WING MITCHELL, ESQ. He was a cheerful and liberal supporter of the cause of Christianity, and an exemplary Christian. He died in great peace. I. A.

Dec. 23d.—At *St. Ives*, in the Huntingdon Circuit, MR. WILLIAM PAYNE, aged twenty-four years. He possessed a very superior mind, which was richly stored with knowledge; the fruit of much reading and study. He exemplified the Christian character, both in life and in death. T. P.

Dec. 24th.—At *Alpraham*, in the Chester Circuit, MR. SAMUEL HITCHEN, in the seventy-fourth year of his age. He had been an upright Member of the Methodist Society upwards of fifty-four years, and a Class-Leader upwards of forty. He was an amiable, pious, and liberal man; and died in the Lord. W. S.

Dec 25th.—At *Rotherham*, MR. WIGFIELD, in the forty-fourth year of his age. He was a steady and respectable Member of the Methodist Society, and died, after a short, but severe illness, in the prime of life, and in the strength of his years. He was a humble and sincere Christian, a man of an amiable spirit, of great integrity and uprightness; and is deeply lamented by a large circle of friends. W. F.

Dec. 28th.—At *Ashby-de-la-Zouch*, in Leicestershire, MRS. ELIZABETH STONES, wife of the REV. WM. STONES. She underwent great affliction, for near seven years, with christian fortitude and resignation; and at length fell asleep in JESUS, calmly confiding in her adorable REDEEMER. J. B.

Dec. 30th.—At *Sheffield*, ELIJAH WEST, aged fifty-five years. He had been a Member of the Methodist Society about thirty-eight years, and has long been a useful Class-Leader and Local Preacher. Returning from the Warehouse in the evening, he appeared to be more than usually cheerful; and having prepared to attend his Class-meeting, he was about to leave the house, when he complained of a pain at his heart, and in a few minutes closed his eyes in death. He was a man of good sense, and of great fidelity. He ruled well his own house, and was greatly beloved and respected. J. P. H.

Jan. 16th.—At *Rotherham*, aged twenty-three years, MRS. RHODES, in the full triumph of faith and hope. She has left a disconsolate husband, and a child about a year old, to lament their loss. She was at the Chapel on the Sunday evening previous to that of her death; and during the service, was taken ill of the complaint of which she died. Her sufferings were great; but she bore them with patience, till released by a triumphant death. W. F.

Jan. 16th.—At *Turvey*, Bedfordshire, aged eighteen years, T. H. WILBERFORCE, second son of the Rev. LEGH RICHMOND, Rector of that parish. He was a youth, who, to very superior talents and attainments, united a spirit of piety and devotion of no ordinary kind. He manifested a deep acquaintance with the Scriptures, which were, in a very remarkable manner, the source of his peace and joy in believing. His interesting character had long endeared him to the circle of his acquaintance. During his last illness, the evidences of his salvation through the free grace of GOD were exhibited in the most decided manner. He departed in perfect peace, and, through the merits of CHRIST, triumphed in the full assurance of faith, hope, and love. L. R.

POETRY.

AFAR IN THE DESERT.

A REVERIE.

AFAR in the Desert I love to ride,
With the silent Bush-boy alone by my side:—
When the ways of the world oppress the heart,
And I'm tir'd of its vanity, vileness, and art;
When the eye is suffus'd with regretful tears,
From the fond recollections of former years;
And the shadows of things that have long since fled
Flit over the brain, like the ghosts of the dead—
Bright visions of glory that vanish'd too soon—
Day dreams that departed ere manhood's noon—
Attachments by fate or by falsehood reft—
Companions of early days lost or left—
And my NATIVE LAND! whose magical name
Thrills to my heart like electric flame;
The home of my childhood; the haunts of my prime;
All the passions and scenes of that rapturous time
When the feelings were young, and the world was new,
Like the fresh bowers of Paradise opening to view!—
All—all—now forsaken, forgotten, or gone—
And I a lone exile—remember'd of none—
My high aims abandon'd—and good acts—undone!
Aweary of all that is under the sun—
With that sadness of heart which no stranger may scan,
I fly to the Deserts afar from Man.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side—
When the wild turmoil of this wearisome life,
With its scenes of oppression, corruption, and strife;
And the proud man's frown, and the base man's fear;
And the scorner's laugh, and the sufferer's tear;
And malice, and meanness, and falsehood, and folly,
Dispose me to musing and dark melancholy;—
When my bosom is full, and my thoughts are high,
And my soul is sick with the bondman's sigh—
O, then, there is freedom, and joy, and pride,
Afar in the Desert alone to ride!
There is rapture to vault on the champing steed,
And to bound away with the eagle's speed,
With the death-fraught firelock in my hand;
(The only law of the Desert land;)

But 'tis not the innocent to destroy,
For I hate the huntsman's savage joy.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side—
Away—away—from the dwellings of Men,
By the wild Deer's haunt, and the Buffalo's glen;
By valleys remote where the Oribi plays;
Where the Nhu, the Gazelle, and the Hartebeest graze;
And the Gemsbok and Eland unhunted recline
By the skirts of grey forests o'ergrown with wild vine;
And the Elephant browses at peace in his wood;
And the River-horse gambols unscar'd in the flood;
And the mighty Rhinoceros wallows at will
In the *Vley*, where the Wild Ass is drinking his fill.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side—
O'er the brown Karroo, where the bleating cry
Of the Springbok's fawn sounds plaintively;
Where the Zebra wantonly tosses his mane,
In fields seldom freshen'd by moisture or rain;
And the fleet-footed Ostrich over the waste
Speeds like a horseman who travels in haste;
And the Vulture in circles wheels high overhead,
Greedy to scent and to gorge on the dead;
And the grisly Wolf and the shrieking Jackall
Howl for their prey at the evening fall;
And the fiend-like laugh of Hyænas grim
Fearfully startles the twilight dim.

Afar in the Desert I love to ride,
With the silent Bush-boy alone by my side—
Away—away—in the Wilderness vast,
Where the White Man's foot hath never pass'd,
And the restless Coranna or Bechuan
Hath rarely cross'd with his roving clan;
A region of emptiness, howling and drear,
Which Man hath abandon'd through famine and fear;
Which the Snake and the Lizard inhabit alone,
And the Bat flitting forth from his cleft in the stone;
Where grass, nor herb, nor shrub takes root,
Save poisonous thorns that pierce the foot;
And the bitter melon, for food and drink,
Is the Pilgrim's fare by the Salt Lake's brink;
A region of drought, where no river glides,
Nor rippling brook with ozier'd sides;
Nor reedy pool, nor mossy fountain,
Nor rock, nor tree, nor misty mountain,
Are found—to refresh the wearied eye:
But the barren earth, and the burning sky,
And the blank horizon round and round,
Without a living sight or sound,
Tell to the heart, in its pensive mood,
That this at length—IS SOLITUDE!

And here—while the night-winds round me sigh,
And the stars burn bright in the midnight sky,
As I sit apart by the Desert Stone,
Like Elijah at Sinai's cave alone,
And feel as a moth in the Mighty Hand
That spread the heavens and heav'd the land,—
A "still small voice" comes through the wild,
(Like a Father consoling his fretful Child,)
Which banishes bitterness, wrath, and fear—
Saying, "MAN IS DISTANT, BUT GOD IS NEAR."

Interior of South Africa. S. E.

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